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THE CLAIMS OF CHRISTIANITY. By William Samuel Lilly, Honorary Fellow of Peterhouse, Cambridge. Pp. xxxv., 258. D. Appleton & Co.

The perusal of this volume enforces the saying which Mr. Lilly quotes, that nothing is so easily arranged as facts. He is a staunch adherent of Catholicism as understood by the school of Ward and Cardinal Newman, and his work is really a beautiful piece of reasoning in behalf of this form of religion as the one that deserves to be called universal. The fallacy of the argument lies in the fact that it is an attempt to establish the universal by the gradual exclusion of particulars. The author starts from the obvious consideration that there are at least three religions in the world which may appeal to humanity as candidates for the favor of all mankind. These are Buddhism, Islam and Christianity. If mere numbers were to affect the decision among the three, Buddhism must win. But the test of statistics is fallacious, except—as the reader will discover in the later pages of this book—when it tends to establish the claims of Catholicism as superior to those of the Protestant sects. Priority and originality, however, cut some figure in the discussion, and on the face of things what can be said about either of them seems to be on the side of Buddhism. In the first place, doubts as to the historical reality of Gautama, the Buddha, have been brushed aside. Then the date of his appearance, about the time of Darius Hystaspes, makes it impossible to believe that his followers could have borrowed anything from Christianity unless it be supposed at the same time that all the records of his life and teaching were the late residuum of a popular or learned oral tradition. Even in such a case the chances would be even between the two religions, with the point of priority in favor of Buddhism. It is well known that the parallels between the biographies of Buddha and Jesus are such as almost to preclude the thought of accident.

Mr. Lilly will never be accused of any partiality for Buddhism. That is one advantage of Catholicism. It is a patent certificate of orthodoxy. But orthodox as he is within the lines of Mother Church, Mr. Lilly frankly accepts the similarities alleged. These include the statement that Buddha was born "to redeem the world," that his birth was really an incident of "incarnation," that his taking on human form was his voluntary act to deliver mankind "from sin and sorrow." When he was born, the gods sang together almost the very words—barring difference of language—with which the angels greeted the infant Jesus. The babe was to give joy and peace to men, to shed light on dark places and to give sight to the blind. There was an aged counterpart of Simeon to say something very like "Now lettest thou thy servant depart in peace," and a tempter from the powers of evil to offer riches and the sovereignty of the whole earth. And the proclamation of the new doctrine was attended by wonders such as the disciples of John were told to recount to their Master. The blind saw, the deaf heard, the lame walked, and those in prison were set at liberty while Gautama himself had his place of transfiguration. Moreover, "the Buddha, like the Founder of Christianity, preaches a Sermon on the Mount, sends forth his disciples by two and two to teach what they had learned from him, and appeases the jealousy that arises among them when one is privileged to sit on his right hand and another on his left. The teaching of both is marked by the same insistence on self-sacrifice, on inward purity, on universal charity, and is illustrated by like similitudes and parables. Thus the parables of the sower, of the house which could not resist the storm and of the treasure hid in a field bear a striking resemblance to passages in the 'Dharmapada.'" The most indifferent observer must see that the case for the older religion as thus presented is very strong. But Mr. Lilly contents himself by showing from the expert testimony of

Dr. Estlin Carpenter and Mr. Rhys Davids that the proof of a direct loan from Buddhism to Christianity is wholly lacking. Besides, there is a marked divergence between the two religions in their relations to life and to active morality and to the personality of the Supreme Being. Having cited certain authors, particularly Gibbon, as to the achievements of the Oriental Christian sects, he infers "the untenableness of the objection urged from Buddhism against the claims of Christianity as a universal religion."

This conclusion doubtless is true. But it does not follow from Mr. Lilly's argument, unless one supplies what the author may have thought, that the very nature of the parallels makes the later religion the heir of its predecessor in a spiritual sense, while its own broader meanings give it power where no other religion has held sway. The beauty of the discussion is that while Christianity gains nothing by the comparison with Buddhism, the latter loses an important testimonial to its own supernatural origin. For the sake of the present writing, which does not pretend to scientific accuracy, it may be assumed that the doctrine of inspiration is practically the same for both religions. There should in that case have been a fairly definite beginning for the Buddhist legend. But the supposed loan to Christianity makes everything indefinite. If there was a record to show that at times before the birth of Christ, or within a hundred years after that event, Buddhist missionaries ventured into Galilee, or even into any part of Palestine, there would be no difficulty. But no such record exists. To suppose that Christianity is an offshoot of Buddhism is, then, simply to say that the Buddhist legend was a matter of popular tradition and that it got about from mouth to mouth, from neighborhood to neighborhood, and from race to race, just as did the story of Jack and the Beanstalk, or any other of the vagrants of folklore. It would be hard to imagine that any of the folk-romances were of divine inspiration, and equally difficult to ascribe a miraculous origin to a religious legend that had to be spread merely by oral rumor. If the supernatural portions of Gospel narratives are of Buddhistic origin, then, by the same token, they are mere folklore, and the very reason for the existence of Buddhism as a religion, namely, that it is the result of divine premeditation, is destroyed.

Against Islam Mr. Lilly has a better case. What Mahomet did not draw from the ancient folklore and literature of the Arabs he derived from the Mozlems, the Jews or the Christians. And the whole scheme of Mahomet was so narrow that it can be accounted for without any theory of inspiration, though not without a vindication of the character of Allah's prophet from the charges of cruelty and lust that have been made against him. Mr. Lilly concedes that modern research has resulted in favor of Mahomet. The story about his epilepsy has been utterly discredited. His harem was made up not of the young and beautiful girls whom Freeman imagined, but of ladies "of a certain age," who would possibly have starved to death if he had not benevolently given them an asylum. His cruelty is excused by the common practice of the times in which he lived. Mr. Lilly accepts in part the plea made by Syed Ameer Ali, Judge of the High Court of Bengal, in an elaborate work on "The Life and Teachings of Mahomet." The Syed is a very clever controversialist. Everybody who reads the Old Testament is familiar with the narration of some very painful practices of the Israelites, of which conquered foes were the victims. Some of these Old Testament students may also be acquainted with an eloquent paragraph in one of Dr. Arnold's sermons defending the ancient Hebrews. The acute Bengal judge takes this paragraph and wherever he finds the word "Israelite," replaces it with the word "Arab," so that Dr. Arnold is made to say, "It is better that the wicked should be destroyed a hundred times over, than that they should

tempt those who are as yet innocent to join their company. Let us but think what might have been our own fate, and the fate of every nation under heaven at this hour, had the sword of the Arab done its work more sparingly. The Arab's sword, in its bloodiest executions, wrought a work of mercy for all the countries of the earth, to the

very end of the world." Mr. Lilly remarks that the parody is "very neat." It is neat because it has an atmosphere of truth. There is no difficulty, even for one who considers the defects of the Arabian character, in taking for a moment the position of a man like Loudor, who actually mourned the overthrow of the Moors in Spain. "How flourishing," he permits one of his imaginary conversationalists to say, "was Spain under the Saracens during a great part of the millennium! What pleasure and politeness, what chivalry and poetry, what arts and sciences, in her cities! What architecture within her walls and round about! What bridges! What fountains! What irrigation! Look at her now under her Bourbons!"

But neither in priority nor originality nor in numbers can Islam be deemed a dangerous rival of Christendom. The proof of its vitality as compared with Buddhism is that it is still a growing organism with efficient instrumentalities for propagating its faith. But it has failed hitherto where Christianity has succeeded, that is, among the highly civilized races. Here Christianity holds the place which it won ages ago. But Christianity is far from being united. Practically the question has no significance, but as speculative publicist Mr. Lilly has the right to inquire which of the numerous Christian sects has the best right to survive. He dwells on the actual and vital union of Europe within one church during the Middle Ages, but concedes that no such thing can be brought about in the future. As between the State religions and the Roman Church, he has little difficulty, after conceding all that can be said about the corruption of the papacy and its cruelty in the past, in showing that Rome has a vitality which its rivals lack. But he simply ignores the phenomena that are most interesting to the outsider, the sublayman in religion. That hierarchies should have greater and greater difficulty in breathing the modern air of freedom for the individual was to be expected. But the vast growth of those organisms which were known as independent in the times of English Puritanism seems to him a matter unworthy of mention. All he knows about the United States, apparently, is that the people in this country are inclined to eccentricities of belief. He passes in silence the fact that there are religious systems in this country and in other countries as strict in doctrine as Catholicism itself in which the separate groups are complete self-governing units. If Bunsen was right in his "Hippolytus" early Christianity had the same local freedom. But the spread of education has made possible to millions what was only the privilege of the few in past ages, and it has made clear to the multitude the limitations of the creed that were once the professional mystery of a priesthood. Mr. Lilly has his fling at "The Nonconformist Conscience." The phrase no longer has anything but a political significance even in England. But Nonconformist tradition, which knows no orders nor ranks in religion, is a vital and growing thing, and Mr. Lilly's book is defective from his own point of view in that he makes no attempt to show how it can be opposed nor even how a bridge can be built between the Roman hierarchy and the strenuous individualism of modern life. In the Middle Ages what may be called the peasant religion had no *modus vivendi*. It was subject to intolerable eccentricities of faith and conduct. These defects have disappeared simply because the peasant has become a different creature. But above a certain parallel of latitude he has never been a good Catholic, and the universality of Catholicism will depend in the future not on the answers to prob-

lems in science and philosophy which Mr. Lilly shows the church can give, but on what it has to say to people who have somehow managed to combine a childlike faith with a very penetrative insight. One may profess a profound reverence for the wisdom of Leo XIII and yet be permitted to wonder how an encyclical from him would read to the American Baptists or Congregationalists.

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## HEATHENISM. *Presb. Standard*

The only epitaph for heathenism, whether found in classic systems or rude idolatries, is—

Shipwrecked upon a kingdom, where no pity,  
No friends, no hope; no kindred weep for me,  
Almost no grave allowed me; like the lily,  
That once was mistress of the field, and flourished,  
I'll hang my head and perish.

Many years ago, while in Japan, we made the ascent towards one of Japan's most famous volcanoes, and lodged at a small village called Karuizawa. It is situated at the base of the largest active volcano in Japan, and is called Asamayama (the Mountain of the Morning). The surrounding cities seem as minute paradises built near a crater. The earth rings hollow at a blow. All around us lay cinders. Near is a boiling, hissing, inferno-like spring. The air is charged with sulphuric fumes. In the midst of beautiful scenery rises a column of dense black smoke and steam. The rolling of lava jars on the music of summer, and the scent of summer mingles with the aroma of roses and chrysanthemums. Never for a moment can the traveler forget that beneath all this opulence of power, color and fragrance rages a colossal furnace. So we were reminded of the harshness, selfishness, cruelty, homelessness and infidelity found beneath the eloquence and poetry of these non-Christian systems; and it robs us of all the joy in their rare gifts, for we can yield homage only to the greatness that is also goodness.

In heathenism the inner religion of revelation is a lost art, and the outer ritual of their worship looks to a dead past. This has caused spiritual stagnation, and arrested development in all phases of the nation's life. Particularly in China, Manchuria and Korea, there is an utter ignorance of Divine laws, which keeps men in slavery, and causes millions to perish from famine, pestilence and rebellion; and that, too, in one of the richest countries of the earth. Twenty millions are lost per annum through epidemics. Cities of a million inhabitants have no sewers, no water supply, no street regulations, and no organized lighting. The filth and stenches are indigenous. The streets are steaming, stinking, and full of disease, and lepers openly sell their sweets to the children. The only scavengers are the dogs, which live with the pariahs and outcasts, and share their victuals on the streets. This is the condition of hundreds of crowded cities, where plague, cholera and the most malignant fevers, find the most congenial soil for the rapid growth of their vile germs. In a word, heathenism is like a vast lazar house

Wherein are laid

Numbers of all diseased, all maladies  
Of ghastly spasm, and racking tortures,  
Of heart-sick agony, all feverish kinds,  
Demonic frenzy, moping melancholy,  
And moonstruck madness.

There are no homes in heathendom. Even the word for "home" in the native hieroglyphics is made up of "cover" and "hog," which when placed together naturally signify a "pigsty." No higher critic would dare to assail the correctness of this derivation. Women are merely toys to be used as sport. Children are spawned, and not born. Motherhood is a negligible quality. There is no blossom in its child life; and it has produced more craven-hearted men and women than are to be found anywhere outside of pagan lands. One of the prominent native newspapers recently contained the following advertisement:

### Girl For Sale!

A girl of sixteen, virgin, and of pleasant appearance, whose parents recently died, offers to sell herself, in order to raise funds to provide for their burial in becoming style.—Apply, &c.

Heathenism must be defeated by displacement. In the study of natural philosophy, one of the earliest lessons demonstrated is that a medium cannot be poured into a receptacle so long as it is filled. There must be the displacement of that which it contains before it can contain anything else.

When we enter the realm of the intellectual and the spiritual, the same rule applies. We shall, as missionaries, by the preaching of the pure and blessed Gospel of Salvation through Jesus Christ our Lord, counteract and supplant heathenism by truth and righteousness.

### The Opportunity in China.

The situation is unique. It is the nick of time to work. Never was there greater need for teachers, evangelists, leaders. The crisis demands that the best equipped and strongest men and women be sent into the foreign field. The late Professor Henry Drummond saw in China the greatest mission field in the world; he was a seer. He saw that nothing but the Gospel could save China. No culture is too great, no genius too high, and no gifts in genuine consecration too simple, to devote to the peerless service of the mission field. For young men and women, who combine all the modern culture, the consecrated spirit and the Christ-like life, who have the highest originality and power, and who will capitalize their personality into a passion for saving men, who will lift up Jesus, though they themselves be lifted upon a cross, who have the endowment in the blessed gifts and power of the Holy Spirit in their lives—to such there is a career in the foreign mission field at least as great and as rational as there is at home.

What an opportunity lies before us now! Soon it may be gone! Will the Church of Christ allow the last and mightiest of the heathen nations to be proselytized by materialistic teachers? There is a splendid opportunity for the Church to send Christian teachers, who might in a decade so influence this mighty nation that it would become one of the greatest forces for the evangelization of the world. It is the crisis hour in the purpose and plan of missions. Would that thousands of our unhitched churches, whose prayer power is turned off at the dynamo, could be caught in the grand swing of these Divine movements, and give of their wealth and sons and daughters to this most blessed of all enterprises, the fulfilling of the imperial Commission of the Christ' in bringing the glorious Gospel of Salvation to those who sit in darkness and in the shadow of death!—The Christian.

W. R. H.

March 26, 1896

*Independent*

during the awful climb, by exchanging arguments with alpenstocks and pickaxes, or by attempting to trap each other into crevasses by subtle snares? No! there is but one absolute necessity in the upward march—well bound together by a sure cord; and this should be done at the outset and not waited for until they get to the top. And then but one sentiment of unity in their high-beating hearts, and the same word of encouragement on their hard-breathing lips—"Excelsior!" And when, at last, panting and exhausted, they reach the glorious summit, there is but one joyous cry of gratitude to God—with a warm shaking of hands—which makes them friends for life; tho each climber continues to retain his personality, nationality and private conviction. Thus, when we attain God's high realm, the differences of rite, custom and costume forgotten, the dividing lines are lost to view, the asperities of the earth's surface disappear, the world seems smaller, and Heaven vaster, grander and nearer.

To complete this exordium, I must state that we continue to be orthodox Christians—in the true Gospel sense of the word—and by the grace of God will endeavor to live and work on this line, and die in the fulness of faith as delivered to the saints in days, alas! now so far gone. And because we are thus following the Christ, we are emboldened to say that we believe quite enough has been done in bootless attempt to break down the barriers and to undermine the dead walls which separate the believers in God. We have spent our forces and munitions; we have broken our arms—and hearts—in useless and inhuman assault to overcome human nature, and in vain attempts to explain the Divine, and of imposing our personal ideas, conceptions and imaginings upon others,

and at the expense of peace and all good-fellowship. Let us now bring into action our spiritual forces—using the wings which faith gives to the soul—and *mount above these human divisions*, higher, still higher, out of sight, and even out of memory of the criminal and revolting battle-field! We cannot go too high when we go toward God!

The Parliament of Religions, held in Chicago at the great Columbian Exposition of 1893, was the beginning of the commencement. It revealed the fact that there is, indeed, within the hearts of a multitude of believers and worshipers, in unlooked-for quarters and throughout the world of religions, an ardent desire for coming together on a solid, high and broad platform. And this tendency, when once understood and explained by intelligent minds and put into practice by courageous men who are not afraid to risk themselves, neither their position nor reputation nor their orthodoxy, as did the Master in going from the synagog to Calvary—this tendency may become a movement, mayhap a reform, an evolution, a transformation, or a new life altogether; for this must certainly come sooner or later if the divine prayer is not vain, which has been uttered daily by millions throughout all these centuries for the coming of God's kingdom on the earth.

The success of that first ecumenical Congress of modern times was a surprise, save to those far-seeing ones who believe all things possible. There were, however, some defective features necessarily, men still being men. The most notable and regrettable was the absence of two important factors in such a grand and holy work, namely, the official representatives of the great body of Moslem believers, and the smaller but important bodies who call themselves orthodox, and who are in the van of Church progress, but who are not altogether Christian according to Christ. May it not be that their rank and progress is more human than divine? We only ask the question. In any case we are going to look after the Mussulmans for our great millennial exposition in Paris; and as for the Christian absentees, we can only commend them to Him whose name they bear.

If our work and prayers were crowned by such signal success in the first attempt, what may not be done in a century, a half, a quarter of a century hence?

Let us be ready for them when they come, those hordes of Oriental pagans; for they are preparing—no! God is preparing them for the irruption—for the great inevitable pagan invasion; and we must be ready to receive them. How? With laws of restriction or repulsion, or with ball and bombshell? Let us remember that swarming bees can vanquish the bravest gunners, and put to rout valiant battalions. No; not by firearms, but with the open arms of a great and enduring Christian civilization. Let us look the matter and them squarely in the face, that they may not find with us a pagan Christianity; for this tendency is strong within us. Let us beware; for we have to-day in our midst, in our churches and homes, in our lives and hearts, a Christian Joss—and for which multitudes live, and for which very many of us die. He is a very great, an all-powerful, and withal, a very beautiful God—only he is hard-fisted, stiff necked, and has a heart of metal in a hollow breast, and has no bowels of mercy; and yet he is the most charming, bewitching, the most seductive, of all the gods—particularly for the Christian peoples. His name is MAMMON.

Let us not then be proud or vainglorious; for you, in America, will some day go to school to the Chinaman (of whose demerits, of an inferior class, you know a little, but of whose merits, of the superior classes, you know nothing), while we, in Europe, will sit at the feet of the Arab—of whom the grand old Arab poet, Job, is the

prototype—"that man who was perfect and upright and feared God."

On life's great sea, as on earthly waters, to arrive at a given port we must sometimes make a long tack. So, looking Eastward, even unto Jerusalem, we took ship one year ago at Marseilles, for the coast of Africa, going down to Tlemcen, near the frontier of Morocco.

As proof of Divine care and love, as well as of that marvelous unity which prevails throughout our lives, and also to encourage some who may not fully recognize God's leading in the back-tacking, disappointments and afflictions which environ us all, I may tell those dear friends, in my dear native land, whose prayers follow us everywhither, that it required something more than will and good intentions to undertake this long and arduous voyage. I must needs fall ill and be sent by the doctors to a warmer climate. My heart leaped with joy at the possibility of carrying out my long-cherished plan of going to Africa and of studying Islam on the spot. But here arose a formidable difficulty—the French and English doctors disagreed. One said I should by all means go to Algiers; the other said it was not to be thought of! I exonerated both from responsibility and took the matter in my own hands—having absolute confidence in the other, the silent and invisible Physician, who not only prescribes for but accompanies his patients. I started at once for the Barbary Coast, and was almost cured before I got there from the very joy of going.

Among the passengers on board our ship were two commanders, occupying important positions. Both were devoted to the welfare of France and her colonies, and both were acquainted with Africa and could tell us much concerning the Arabs. They knew little, however, concerning their religion—the thing essential—as the great preponderating mass of French subjects in north Africa are faithful followers of Mohammed, and cannot, will not, be governed by another code than the Koran. To my question as to what could be done for the advancement of these millions of native inhabitants, and also for the good of the governing power, one, the military commander, replied in one word, "Conciliation." The other commander, who had to do with colonists and the civil list, replied, almost as briefly: "Kill them all!" Both of these gentlemen were Christians. We were evidently sailing in large latitudes.

Our emotion was profound, when, through the soft, sweet-scented air, like warm September days in our Northern clime, we beheld for the first time the coast of the Dark, disputed and mysterious Continent.

We had scarcely anchored in the harbor of Algiers before we were boarded by a myriad of Arabs, well behaved and disciplined, and who are the only men employed here by the Transatlantic Company for this work. They took possession of us and our belongings, and we were soon landed and in our hotel.

What attracted our attention most was not the beautiful city of Algiers, half Moorish, half European, or its marvelous position beneath the grand amphitheater of Mustapha Superieur; it was the innumerable mass of white-draped Arabs. People are more important than places, and the principles which hold their consciences are more interesting than human governments.

Our first visit in this land of Islam was to the great mosque, to give thanks to "Allah," who is our Heavenly Father. *A bientôt.*

IN THE ATLAS MOUNTAINS, NORTH AFRICA.

#### THE PARLIAMENT OF RELIGIONS.

The public interest in the Parliament of Religions in Chicago has far surpassed the hopes of its friends and the predictions of its enemies. The attendance at the sessions during the last week has been exceptionally large, while the various addresses have been both able and instructive. This must be especially

gratifying to its promoters, because ever since the inception of the idea some of the most influential religious journals and clergymen of the country have violently assailed it as a recognition of false religions, and therefore an insult to Christianity. So bitter, indeed, has been the hostility of the official mouthpieces of the Christian sects that those who threw themselves into the movement would have withdrawn had they not been possessed of rare moral courage. Only yesterday, in an article intended to be fair and courteous, "The Churchman" could not refrain from referring to the "comic side" of the Parliament. And this is only one of many proofs of that inability to understand the meaning of the Parliament which has been so generally manifested.

But, in spite of all opposition, the Parliament is a fact which must be reckoned with. Though the churches give it no official countenance, they are unofficially represented by some of their most distinguished leaders, while the official representatives of the Oriental religions who are taking part in the sessions will bring home to American Christians the fact that there are other faiths which are powerful religious forces in the world. It cannot impair the peculiar claims of Christianity for its members to gain a truer understanding of that fact. On the contrary, inasmuch as it is a fundamental element in the religious problem that they have set out to solve, it is essential that they should realize it. Nor is that all. Not only are average Christians grossly ignorant of the other great world religions

whose combined adherents outnumber those of Christianity more than two to one and embrace more than half the population of the globe, but what little information they do have of the religions is often grotesquely false. That was a most striking scene in the Thursday session of the Parliament of Religions when Dharmapala, the eminent Buddhist priest and scholar from Ceylon, stood forth and asked how many of the audience had ever read the life of Buddha. When only five, and four of them women, held up their hands, Dharmapala exclaimed:

Five only! Four hundred and seventy-five millions of people accept our religion of love and of hope. You call yourself a Nation, a great Nation, and yet you do not know the history of this great teacher. How dare you judge us? You have used the story of a life-crushing, bloody Juggernaut to secure the means to save alleged heathens. Juggernaut has been popularized by Christian missionaries, and yet a commission composed of eminent Englishmen has declared that the Christian idea of Juggernaut was a myth, that death and blood were repulsive to our people. This Christian story has been exploded. It has gone into oblivion.

It is gratifying to know that he completely carried the audience with him in this eloquent outburst. For it testifies to a spirit of fairness that has not marked some of the recent utterances of Christians concerning other religious faiths.

Two classes of people will be disappointed in this great religious gathering—those who have thought that out of it might be evolved some sort of universal or cosmic religion, and those who have expected that Christianity would confound all other religions. Neither of these things will happen. Everybody who has taken part in it will go home with his faith unimpaired. The gain from the parliament will not lie in the fact that it has upset men's faiths, but that it has impressed upon those who have followed its discussions some of the larger aspects of religion that underlie all the great faiths of the world.

# WE ARE IT AND WE WHISTLE.

Sun Feb 6 1905

THE INTELLIGENCE OF SAINTS,  
LIONS AND BUGS IS OURS.

Keep on a Self Centre, Draw Long Breaths,  
Occupy Your Mind, Rub Your Feet and  
Let Your Pillowed Head Point, Like  
the Constant Needle, to the Pole.

Carnegie Chapter Hall was full of fifty people and the spirit of Mazdaznan yesterday afternoon, when the Rev. Dr. Otoman Zar-Adusht Hanish delivered the first of a series of lectures on the Mazdaznan cult. The doctor is tall and slender, smooth of face, bushy of hair and Teutonic of accent, in spite of his Oriental name. He wore priestly robes of white, girt with a great cord, and a purple cope. He beams continually, for Mazdaznan teaches one never to be excited or peevish.

Mazdaznan is almost everything. It teaches you how to breathe well and be healthy, how to conduct yourself when alone or in society. It means sun worship.

"But," said the doctor, "it takes up every question of life and existence. It has a good word for all the saints, for each of them had a particular characteristic worth having. We can have all these characteristics better developed than the saints had them.

"We worship all the saviors of all the religions, for we worship all mankind, all the mountains and vegetation, all the little bugs and big bugs.

"We worship every act of ours, even the mean ones. We are capable of perfection, for we possess the accumulated intelligence of all the things that ever existed and the collected intelligence becomes oneness.

"We possess the intelligence of all the lions, tigers, cats, even bedbugs, that ever lived. If minerals have intelligence, we have that too. Yet we don't use that intelligence. We don't need any more teaching. It's a wonder we exist, we have had so much. We have wonderful bodies, or we would not be alive. The lion is a powerful animal, but if he ate soups, steaks, pork chops, pies, puddings, teas, coffees, wines and the so-called temperance drinks, that are worse than the other kind, he would gladly give up the ghost. Yet we are still alive. All we need is control, and that is what Mazdaznan gives us."

From Dr. Hanish's remarks and the literature distributed about the hall, the physical end of Mazdaznan seems to combine a breathing system and the simple life. Rise early, worship your favorite bug and skip blithely to work without eating anything except a little fruit. Keep busy all the time, either at manual labor or the cultivation of your mind. Never enter into any controversy, even during the baseball season, "but remain self-centred; otherwise you will place yourself in a condition of a negative nature inviting disease and disaster. Express your happy feelings by singing, humming a tune, or even whistling."

When fatigued from overwork don't rush to the nearest Tom and Jerry emporium, but take a few breaths and the yolk of an egg. This latter you must beat thoroughly and put in a glass of water. Sip it slowly between the teeth.

After returning from a visit to a sick friend anoint your hands with oil of eucalyptus.

"When retiring to bed forgive and forget the past. Go to bed as soon as you find nothing else useful for you to do, rubbing your feet vigorously and anointing them with oil occasionally. Sleep with your head to the north. Think of nothing, but merely breathe comfortably, following the current of inhalation and exhalation with your mind and all will be well."

Mazdaznan is going to be a trial for folks with No. 10 feet, for disciples are urged to "dress the feet with silk, linen or fine muslin cloths and put the stocking over them."

While you are at the long breath game in the morning, raise your arms above your shoulders and smack your lips, moving your tongue about as though masticating food. This will deceive the bug, who will think you have just finished a hearty breakfast.

"When mentally depressed because of business worries, reverse the thought currents."

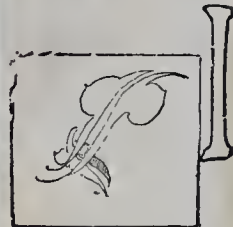
It is all very simple. The accumulated intelligence of the bugs that have lived in centuries past will help you wonderfully.

## LESSON IN THE BHAKTI YOGA.

Swami Vivekananda's Ideas on the  
Qualifications of a Religious  
Teacher.

### THE RELIGION OF THE HINDU.

Men Cannot Get It Until Their Natures  
Are Ready to Receive the  
Inspiration.



It was in Swami Vivekananda's Bhakti class rooms, the day before Christmas, that the following sentiments were uttered. The subject was:—"The qualifications necessary both in teacher and disciple in order

to attain Bhakti," an intense love of God.

For those who had come for the first time to the Swami's class, and did not know his liberal views in religious matters, a great surprise was in store. They had come to hear a Hindu monk, a benighted heathen, and if it had not been for his Oriental features and the broadness and catholicity of his utterances he might have been taken for a Christian clergyman.

"Every soul is destined to be perfect," he said, "and every being, in the end, will attain to this state. Whatever we are now is the result of our acts and thoughts in the past, and whatever we will be in the future will be the result of what we do and think now. But this shaping of our own destinies does not preclude our receiving help from outside; nay, in the vast majority of cases such help is absolutely necessary. When it comes, the possibilities of the soul are always quickened, spiritual life is awakened, growth is animated, and man becomes holy and perfect in the end.

"This quickening impulse cannot be derived from books; a soul can only receive impulses from another soul, and from nothing else. We may study books all our lives; we may become very intellectual, but in the end we find that we have not developed at all spiritually. It does not follow that a high order of intellectual development always goes hand in hand with an equivalent development of the spiritual side in man. Almost every day we find cases where the intellect has become highly developed at the expense of the spirit.

THE GURU.

"In studying books we sometimes are deluded into thinking that we are being spiritually helped, but if we analyze ourselves we will find that at utmost it was only our in-

tellect that has profited from these studies and not the spirit. This insufficiency of books to quickening spiritual growth is the reason why almost every one of us can speak most wonderfully on spiritual matters, but when it comes to actions we find ourselves so awfully deficient. To quicken the spirit the impulse must come from another soul.

"The soul from which this impulse comes is called the 'Guru,' the teacher, and the soul to which the impulse is conveyed is called the 'sisya,' the student. In order to convey this impulse in the first place, the soul from which it comes must possess the power of transmitting it, as it were, to another; and in the second place, the object to which it is transmitted must be fit to receive it.

"The seed must be a living seed, and the field must be ready ploughed, and when both these conditions are fulfilled a wonderful growth of religion takes place. 'The speaker of religion must be wonderful, so shall the hearer be;' and when both of these are really wonderful, extraordinary, then alone will a splendid spiritual awakening result, and not otherwise. These are the real teachers, and these are the real students.

"The others are but playing with spirituality. They have just a little curiosity awakened, just a little intellectual aspiration kindled, but are only standing on the outward fringe of the horizon of religion. There is, no doubt, some value even in that, as it may, in the course of time, result in the awakening of a real thirst for religion; and it is a mysterious law of nature that as soon as the field is ready the seed must come, as soon as the soul wants religion the transmitter of religious force must appear.

DANGERS IN THE WAY.

"But there are great dangers in the way. There is danger to the receiving soul of mistaking its momentary emotions for real religious yearning. We can study that in ourselves. Many a time in our lives, somebody dies whom we loved; we receive a blow; we think that this world is slipping between our fingers; that we want something higher, and that we are going to become religious. In a few days that wave has passed, and we are left stranded where we were.

"We are often mistaking such impulses for real thirst after religion, but as long as these momentary emotions are thus mistaken, that continuous, real, want of the soul, will not come, and we shall not find the 'transmitter.' So, when we complain of our vain search after truth, that we want so much, instead of complaining, our first duty ought to be to look into our own souls and find whether that want is real. In the vast majority of cases we will discover that we are not fit, there was no want, no real thirst after the spiritual.

"There are still more dangers with regard to the 'transmitter.' There are many who, though immersed in ignorance, yet in the pride of their hearts fancy they know everything, and not only do not stop there, but offer to take others on their shoulders, and thus, the 'blind leading the blind, they both fall into the ditch.' The world is full of these. Every one wants to be a teacher, every beggar wants to make a gift of a million dollars! Just as these beggars are ridiculous, so are these teachers.

THE EYE-OPENER.

"The eye-opener of religion is the teacher. With the teacher, therefore, our relationship is that of the ancestor and the descendant. Without faith, humility, submission and veneration in our relation to the religious teacher, there will not be any religion; and you will find it a significant fact that where this system between the teacher and the taught still prevails, there alone gigantic spiritual men are growing, while in those countries which have thrown off this system the religious teacher has become a mere lecturer.

"And when that teacher has come, serve him as a child, open your heart to his influence; see in him God manifested. Those who come to truth with such a spirit of love and veneration, for them the Lord of Truth speaks the most wonderful words:—'Take thy shoes from off thy feet, for the place whereon thou standest is holy ground.'"

# THE RELIGIOUS PRESS

The Churchman thinks that one of the most cheering thoughts a missionary can take with him to his field of arduous labor is that the people he is dealing with have not been so forsaken by the providence of God, as to be without the means of obtaining His favor, even in their paganism:

Younger brothers or children many of the heathen are; their religion may be infantile, but it is nevertheless to them a real religion, and needs to be purged, trained and directed by the spirit of Christianity. St. Augustine forbade the demolition of heathen idols without permission of their owners. This he did not for the sake of peace and quietness, much less through an indifference like that of Gallio. The wise African doctor felt that a pagan was better off with his idol than with no religious notion and symbol at all. He would leave God's children and his own brethren to the light they had until they voluntarily came to the true Light. This is exactly the method of St. Paul who always tried to find a common ground on which to meet the pagan child of a common and universal Father. There is nothing more beautiful than St. Paul's attempts, over and over again, to teach the men of Athens or Lystra that their religious instincts were "thoughts beyond their thought." He tried to reveal to them the better self of materialistic paganism, and to show them that their condition was not hopeless, but full of a hope only to be realized in Christianity. We believe the great apostle Paul, and his disciple Augustine, if either were preaching in China or India now, would labor to explain to the Mohammedans the great importance of the monotheism of Islam, as well as the consequences of such a pure and ennobling article of faith. He would acknowledge all that had a true side in the speculations, all that was high and beautiful in the moral theory, of Buddhist or Chinese sage. Sympathy would be his watchword, not hopeless contempt, nor thoughtless fanaticism. The anxiety, the haste, the despondency of many missionaries would in this way be exchanged for a deep and restful sense of the providence of God over all His human creatures. Dim may be the light of paganism, but the work of the missionary is not to hurl down the lamp, and quench the flame, but to acknowledge what light there is, to protect and feed that feeble spark of radiance, until it shine more and more to the perfect day of Christ.

regard to the great names in history, philosophy, theology, which have immense weight with the Occidental Christian. Many of one's literary references are entirely unfamiliar to an Oriental, so that a wise Western speaker who adapts himself to the Hindus will need to prune his discourses of much that would be available and useful for Western audiences. Some European evangelists have been surprised that their quotations from the Christian Scriptures were not so weighty and convincing and telling in their addresses to Hindu congregations, as they had expected. Often, indeed, their Bible-quotations meant nothing to the Oriental auditors, and one evangelist found that all his pathetic references to father, mother and home, his stories of the home-life, were entirely thrown away on companies of people whose knowledge of these sanctities was extremely limited.

I deemed it very important at the outset of my mission, to make clearly understood what is meant by Christianity. I was careful not to identify it with any form of ecclesiastical government or any special system of Western theology. The Christianity which India needs and which the Western world, in all its divisions accepts, centres in the life, teachings, character of Jesus Christ, as portrayed in the Gospels. It is not merely the facts and truths which centre in Christ, but the divine, loving spirit which pervades them all. Christianity is a life, shaped by Christian ideals, as well as a truth, which harmonizes with the mind of Jesus. It was my effort to remove the thoughts of my hearers so far as possible from things extraneous, and things secondary, and to concentrate their minds on what is vital and essential. It was my hope to make them feel that the spirit of Christianity was one of utmost kindness, of largest love, of the truest fraternity, as well as to believe the glorious Gospel of God's redeeming affection or the race revealed in the historic incarnation through Jesus Christ our Lord. I did not deny the existence of mystery in the universe. I did not claim that all intellectual problems had been solved, but I endeavored to show what are the weighty reasons for believing that Christianity by its revelation of God, by its disclosures in Jesus Christ, by the clearness of its teachings in regard to the life that now is and the life that is to come, by the purity and elevation of its ethics, by the wonderful adaptation to human need of the Man and Saviour Jesus Christ, by its historical results, and by its present world-wide aspects, was evidently adapted to all men's needs and would become universal.

Now, it is in accord with the subtle and evasive Hindu spirit that such a presentation of Christianity should be met by inquiries like the following: "How is the salvation of tempted and

fallen angels to be effected?" "What are the general laws of creation from the beginning, and for all the intelligences and non-intelligences of the universe?" One would suppose that sincere minds, seeing the distraction and distress, and uncountable miseries, and degradations of Hindu society, would be willing to face directly the questions: "Is Christianity true? Are these claims which the lecturer has made well-founded? Is the Christian system now predominant in the world? Do its effects surpass those of other religions? Are our Scriptures so well adapted to human needs as the Bible? Have we, after all, so perfect a theism as that set forth in the New Testament? Is there any spiritual leader that we have produced worthy to

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## THE CHRISTIAN CONQUEST OF ASIA.

Morse Lectures Before the Union Theological Seminary, New York, 1898.

By John Henry Barrows, D.D.

LECTURE V.—Some difficulties in the Hindu mind in regard to Christianity. Feb. 10.

The hindrances to the very rapid spread of Christianity in the Orient are many and formidable. The average character of the Anglo-Indian and of the Europeans found in the ports and larger cities of Asia, does not commend Christianity to the proud and intellectual Orientals. But besides all this, the Eastern world has different habits of thought, and different fundamental ideas from those prevailing in the West. One cannot converse ten minutes with a bare-footed Hindu scholar without realizing that different standards, different ideals of worth, different aims, predispose the Hindu friend to regard with distrust or aversion the Christian thought of truth and life. There is a vast ignorance even among educated men in

stand by the side of Jesus Christ? Have we any such evidences of a historic incarnation as those which the speaker has brought forth in regard to the historic character of the Christian's Saviour?" After meeting hundreds of non-Christian scholars and reading hundreds of columns criticising the addresses given, I must

confess that these inquiries were rarely if ever made. The Hindu faculty of missing the point was illustrated on several occasions during my three months of work as a Christian lecturer. The Hindu chairman at the close of one of my addresses in Poona, endeavored to diminish the effectiveness of what I had said by eulogizing in the most indiscriminate way, the ethical glories—not of Hinduism, his own religion—but of Buddhism, asserting that that was the only faith which had set forth the principle of universal love to all creatures, that was the religion of compassion and kindness. My lecture had been on the historical effects of Christianity, and the Hindu chairman, instead of acknowledging or denying the accuracy of my remarks, brings in

an irrelevant and unsupported assertion in regard to a faith which Hinduism cast out. Buddhism, we were told, alone taught universal compassion, but we were not informed what had been the historical success of Buddhism in making men really kind and compassionate. There was, of course, no reference to the assertion which has been made, that in Ceylon the people were far from kind to dumb animals, and that in China, where Buddhism claims its greatest conquests, human cruelty has its most terrible manifestations.

I am more convinced than ever that the message which the missionary or Christian lecturer carries to India and the Farther East must be the distinctively Gospel message. It must not lack those elements of positiveness which have always been the chief strength of Christian testimony. It must centre in Him, the historic Christ, who sums up all that is most blessed and most distinctive in our faith. It must build on the intellectual and spiritual foundations already laid in non-Christian lands, and not disturb those foundations. It should seek to better the edifice, but not to upturn or shatter the basis of truth which all the churches have united in planting. The messenger who goes to Asia to emphasize something else than the divine and ever-living Christ, who goes there to air his doubts or speak with uncertain sound before men who are already bothered with an excess of uncertainties, would better have staid at home. This may be true also of those who emphasize minor dogmas, which do not belong to the Catholic creed, those who magnify non essentials while confronting a paganism whose superstitions and horrors ought to melt the church into unity and I would say the same thing of those who are the bond-servants of a Christian ecclesiasticism which at some points is as mechanical in its method of salvation as Hinduism itself. The evangelization of India can be achieved only by proclaiming the living Christ, and by an exemplification in brotherliness, and righteousness, of apostolic Christianity. Preaching the truth, the whole truth, and nothing but

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the truth, and preaching it in that love which is wise in distinguishing things that are great and essential, from those that are trivial and secondary, the church will magnify the power of its testimony.

I have come to feel more strongly than ever that no limp type of Christianity can grapple successfully with such spiritual and moral problems as confront us in Asia. No mechanical ecclesiasticism playing with lighted candles and clinging to exploded dogmas of exclusive churchly authority, can regenerate India. The Christianity needed must be wise and patient and sympathetic; hospitable to all truth, and friendly to all goodness, and first of all it must have in it the life blood of the old evangel which Paul carried to Rome and the Puritans brought to America. It must be able to produce Christians who have nerve and fibre to make sacrifices, to endure hardships, and who, casting aside any vain hopes of doing for Asia in a decade what required fifteen centuries for European civilization, are determined to keep at it till the work is done. This world of ours needs Christ, the whole Christ, not a partial Christ, not a Saviour who has no almighty power to save; not a Teacher overcome by human feelings and Himself conquered by death, but the Christ of the Gospels, the one unique feature and element of Christianity, the Christ of the Throne and the Cradle, the Christ of the Cross, and the broken Sepulcher; the loving, suffering, atoning, risen and ever-living Son of God, marching at the head of Christendom, and of history, travailing in the greatness of His omnipotent redeeming affection, the same yesterday, to-day and forever.

### New Day for Missions Forecast by Fisher



■ The new era on which missions have entered, said Rev. FRED B. FISHER in the Earl lectures at Berkeley given to the interdenominational conference late in February, is "an incandescent era." The whole world is lighted with new vision, new breadth, tolerance, neutrality and desire for cooperation. The old plan was a method based on three ideas—now outgrown, "the imperial concept" which gave us such terms as home base and mission field, and looked on new churches abroad as colonies of the mother Church at home, second, "the campaign concept," thinking of geographical conquest and the completion of evangelization, instead of spiritual growth; and third, "the conquest concept."

*Fred Fisher Feb 24 '32*

# Christianity Can Make No Peace With Hinduism

Cook Lecturer Describes the Things Which Utterly Condemn the Indian Cult

**W**ARFARE between Christianity and Hinduism must continue, according to Dr. J. Harry Cotton, pastor of Broad Street Presbyterian Church, Columbus, O., reporting from India to the Presbyterian Board of Foreign Missions. Dr. Cotton is on a six months' tour of the Far East delivering the Cook lectures on Christian unity.

"This visit to India," writes Dr. Cotton, "has made increasingly clear to me the fact that Christianity can make no peace with Hinduism. No honest visitor can escape the many excellent things in Hindu philosophy and practice. But we went to Benares. There we saw the crudity, the filth, the superstition and the pathos of Indian faith. The golden temple, the most sacred temple of Benares, was crowded with visitors, coming from the Ganges where they had bathed, to make their offerings. Within the temple was no image of any God, but only the phallic symbol, so repeatedly seen in Indian temples.

A few days later we sat on the steps of a clean, chaste little temple on the banks of one of the rivers into which the Ganges breaks up before it pours itself into the Bay of Bengal. We sat on the steps, watching the river flow by, and talked for two hours with a monk of the Ramakrishna Mission on the things of the spirit. I was deeply impressed by his ideals of oneness with God, peace of spirit and absence of injury. But then I mentioned what I had seen in Benares and told of the multitudes who were washing there to have their sins removed. With this he could take no exception. It was their faith—they could find peace through those rites. In a later incarnation they might be born into higher insight.

It is this easy-going acquiescence with things as they are that so thoroughly condemns Hinduism. With this attitude the gospel of Christ, with its urgent gospel of redemption, can make no peace.

## Students Welcome Christian Message

In my preceding report I mentioned something of the eager reception that students give to the Christian message in India. In Lahore I was invited by the principal to speak in the Sanatan Dharma College one noon at twelve. The classes for that hour were dismissed and over 400 students gathered under the trees. There they sat on the ground or stood and listened for almost an hour to a lecture on Christian faith. And this is one of the most orthodox of Hindu colleges.

"On the other hand it is equally



Rev. J. Harry Cotton, Ph.D.

true that many Hindu thinkers and leaders are today opposing what they call proselytism and what the church calls evangelism. They especially attack the use of hospitals and educational services as opportunities to win converts to Christianity. It is quite possible that there have been breaches of good taste in the matter of trying to convert sick people. But it is just as true that the fundamental reason for all this opposition to proselytism is the fear that the Christians are growing too rapidly in numbers for the comfort of Hinduism. Part of this fear is political as in the case of the Hindu Mahasabha. This organization is pledged to win back to Hinduism as many of its former adherents as possible, simply to strengthen the Hindu political position by the swelling of its count. Tremendous pressure was brought against Christians during this past census to get them to declare themselves Hindus, whatever their belief. But the abolition of separate electorates, so wisely urged by Mr. Gandhi, ought to remove the political motive that operates against Christian evangelism. Practically all the Christians have renounced any claim to separate political representation in the new constitution, a move which has won respect for the Christian church throughout the land.

## Dr. Higginbottom's Great Work

"A great center of missionary

work that we were privileged to visit is Allahabad. It is one of the holiest cities of India, for it is there that the Jumna and the Ganges rivers join. And if one is to believe the Indian traditions, a third river comes out of the ground and joins the two. There at the great feast in January over a million pilgrims gather each year and bathe in the mingling of the waters. There, too, in the midst of Hinduism, the Presbyterian mission is conducting a great work. Across the Jumna River from the city is the wonderful work of Dr. Sam Higginbottom's institute. We spent a whole morning going through that great place. There the Christian Gospel becomes practical and seeks to bring to India the abundant life. There are experiments in cattle breeding, with milk carefully weighed and tested for each separate cow, food weighed and varied in experiment, the whole thing done most scientifically.

"We had seen cows in India before, thousands of them wandering down the streets of the villages, in the bazaars of Lahore and on the main streets of Madras. And what poor creatures the cows of India are! But when one sees Dr. Higginbottom's sleek and fat cows, learns how much more and how much better milk they give, he is amazed. Yet Dr. Higginbottom says that it costs him less to keep one of his blooded American stock than it costs an average villager to keep his poor, half-starved cow!

## Teaching Practical Farming

"There, too, are plots of experimental ground where all sorts of grain-growing and grass-growing experiments are conducted. There, too, are two agricultural schools, one for men of college standing, doing advanced and scientific work, and one for young men from the mass-movement areas who, lacking education, are yet permitted to learn by practice the principle of sound farming.

"Dr. Higginbottom has caught a great vision. If the Indian village can be put on a sounder economic basis and the frightful poverty alleviated, even in a slight way, it will be the first step to advance along many lines cultural, sanitary and domestic, as well as religious.

"In Allahabad are also a dispensary operated by Dr. Douglas Forman, a public work in which he has gathered eight or nine Indian physicians in co-operation; the Mary Wanamaker Girls' High School; and the city evangelism work of Ernest P. Janvier. It is really a complete work that the Presbyterian Church is doing in Allahabad."



## Indian Mystics Silence Vow Delays His Entry at Dover

By The Associated Press.

DOVER, England, April 7.—Meher Baba, proclaimed by his followers as the "God Man" and "New Messiah," arrived here tonight from Bombay and had considerable difficulty with port officials on account of his eight-year vow of silence.

Other members of the party of the Parsee and mystic, who has said he was going to the United States to convert them to his faith, did the necessary talking for him. The Parsee left by automobile, presumably for the college of his followers at East Challacombe in Devon.

The mystic is expected to return home and embark for America soon on a campaign to break down all religious barriers, destroy American materialism and amalgamate all creeds in a common element of love.

He said he would break his vow of silence on his arrival at Harmon, N. Y. He is of the Zoroastrian faith and claims to have been made both divine and human after attaining a super-conscious state.

**HINDUISM IN THE WEST.**—Our Bangalore correspondent wires under Monday's date:—The Dewan of Mysore presided at a meeting yesterday evening to welcome Swami Abhedananda, and made reference to the fact mentioned in the address that the Maharaja had encouraged and helped the late Swami Vivekananda's Mission to the United States. In inviting Swami Abhedananda, the present Maharaja was therefore following in his father's footsteps. In the course of a lengthy address the Swami gave a review of the work of the Ramakrishna Mission in the West, stating that hundreds and thousands of deep thinkers were prepared to accept the philosophy and religion of the Vedanta. He outlined the teachings of the Vedanta and spoke stirring words of exhortation and encouragement to Hindus.

### Dr. Cotton on Hinduism

Warfare between Christianity and Hinduism must continue, according to Dr. J. Harry Cotton, pastor of Broad Street Presbyterian Church, Columbus, Ohio, reporting from India on his six months' tour of the Far East, delivering the Dr. Joseph Cook lectures on Christian unity.

## Record of Christian Work

March, 1932

*"Paint Christ," said Michael Angelo, "paint Christ not dead, but risen! Paint him as the Lord of life, with his feet upon the sepulchre in which his enemies sought to silence him forever!"*

"This visit to India," writes Dr. Cotton, "has made increasingly clear to me the fact that Christianity can make no peace with Hinduism. No honest visitor can escape the many excellent things in Hindu philosophy and practice. But we went to Benares. There we saw the crudity, the filth, the superstition and the pathos of Indian faith. The golden temple, the most sacred temple of Benares, was crowded with visitors coming from the Ganges where they had bathed to make their offerings. Within the temple was no image of any god, but only the phallic symbol, so repeatedly seen in Indian temples.

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"In my preceding report I mentioned something of the eager reception that students give to the Christian message in India. In Lahore I was invited by the principal to speak in the Sanatan Dharma College one noon. The classes for that hour were dismissed, and over

400 students gathered out under the trees. Here they sat on the ground or stood and listened for almost an hour to a lecture on Christian faith. And this is one of the most orthodox of Hindu colleges.

"On the other hand, it is equally true that many Hindu thinkers and leaders are today opposing what they call proselytism and what the church calls evangelism. They especially attack the use of hospitals and educational services as opportunities to win converts to Christianity.

"It is quite possible that there have been breaches of good taste in the matter of trying to convert sick people, but it is just as true that the fundamental reason for all this opposition to proselytism is the fear that the Christians are growing too rapidly in numbers for the comfort of Hinduism. Part of this fear is political, as in the case of the Hindu Mahasabha. This organization is pledged to win back to Hinduism as many of its former adherents as possible, simply to strengthen the Hindu political position by the swelling of its count. Tremendous pressure was brought against Christians during this past census to get them to declare themselves Hindus, whatever their belief. But the abolition of separate electorates, so wisely urged by Mr. Gandhi, ought to remove the political motive that operates against Christian evangelism. In the meantime it is interesting to see that practically all the Christians have renounced any claim to separate political representation in the new constitution, a move which has won respect for the Christian church throughout the land."

*lit report*  
IS CHRISTIANITY THE "ABSOLUTE"  
RELIGION? *Dec 28, 1901*

THE traditional answer to this question has all along been an emphatic affirmative; but the new school of theologians, who are under the spell of the teachings of the new "Science of Religion," the comparative study of Christianity as one of the religions of the world, does not hesitate to answer this in the negative. A special conference to discuss this one question was recently held in Mühlocker, and many of the most prominent university professors and other theologians were in attendance from all parts of Germany. The leading paper was presented by the head of this new school, Professor Troeltsch, of the University of Heidelberg, who formulated the fundamental principles substantially as follows:

1. The term "Absoluteness of Christianity" is a formula for the expression of one of the leading problems that has grown out of the modern conception of historical development as applied to Christianity.
2. The purpose of this problem is to determine exactly the relation of Christianity to the other great religions of the world and its importance in the world's religious development.
3. Christianity is a purely historical phenomenon, and as such is to be studied and judged by the general laws of development that obtain in history.
4. In trying to determine the exact valuation of Christianity to the other religions of the world, the investigator is controlled by his own personal feelings and convictions, which can not indeed be logically forced upon anybody else, but which for himself are binding and conclusive.
5. These feelings and convictions naturally seek to find their warrant in the demonstration that there are gradations between the great religious forces. The theory that results from this knowledge is that of a gradual unfolding of the revelation of the transcendental force behind all history, which comes to view in the various personalities and phenomena of history, and in these brings us nearer to the transcendental absolute.
6. Christianity, judged from this point of view, shows itself the highest stage of religious development and in principle superior to all other forms of religion; but, nevertheless, as a phenomenon subject to the historical laws of growth.
7. All other beliefs as to Christianity, such as the conviction that Christianity will be invincible, are purely a matter of personal faith and not the subject of scientific certainty.
8. In this whole conception of Christianity, religion is viewed not as an illusion, but as an expression of the relation between man and the divine.

What is given above in somewhat heavy theological phraseology is more clearly expressed and applied by another speaker at this conference, Dr. Max Christlieb, who discussed mission work as affected by this denial of the absoluteness of Christianity. His leading propositions were these:

## JOINT RITES HONOR GUARD BROTHERS

Throng Attends Service for  
William J. of Metropolitan  
Opera and Brother, Percy.

### EULOGIES ARE DELIVERED

Dr. Potter Tells of William's Creed  
—Dr. Reisner Pays Tribute—Miss  
Bori and Mr. Jagel Sing.

*My Sun May 7, 32*  
A double funeral service for William J. Guard, press representative for the last twenty-two years for the

Metropolitan Opera Company, and his brother, Percy E. Guard of the Circulation Department of THE NEW YORK TIMES, who died of heart disease and pneumonia, respectively, within twenty-six hours of each other, was held yesterday afternoon in the Chapel of the National Casket Company, 140 East Fifty-seventh Street. The circumstances were impressive, and the crowded chapel was literally lined with flowers.

A large number of Metropolitan Opera singers, musicians and members of the opera personnel, as well as many representative newspapermen, active and retired, filled the chapel long before the hour of the funeral. Several hundred others, who came half an hour before the specified time, crowded the stairways leading to the chapel or waited in the rain and snow outside in tribute to Billy Guard, one of the most popular and picturesque figures in opera and newspaper circles in this city.

Miss Lucrezia Bori, Metropolitan prima donna, sang Gounod's "Ave Maria," and Frederick Jagel, American tenor of the opera company, sang the favorite hymn, "Lead, Kindly Light." Harry Rowe Shelley accompanied them on the organ.

#### Dr. Potter Eulogizes Friend.

Eulogies were delivered by Dr. Francis Potter of the First Humanist Society, of which William J. Guard was a member in his later years, and the Rev. Dr. Christian F. Reisner of Broadway Temple on Washington Heights.

Dr. Potter read from an address delivered by Billy Guard on the occasion of his sixty-ninth birthday, March 29, 1931, before the First Humanist Society, which, Dr. Potter said, expressed Mr. Guard's "recipe for a good man."

"In my humble opinion," Dr. Potter quoted Mr. Guard's creed, "religion is nothing but a technique, like a man trying to acquire a musical technique on the piano. A man might be able to play anything that was put before him, absolutely correctly, and yet not convey one single emotion of his soul (if he had one) to my soul. Another man may have acquired a very different technique, but he can tell me something that is inside of him; he can give me a thrill; he can reveal universal beauty.

"Religion is a similar technique," Dr. Potter quoted. "If the technique of a man helps him to realize his adjustment to the universe, makes him a finer man, makes him give more of his self that is worth giving, then let him have it. If he fails to do that, it is as absolutely worthless as the so-called perfect technique of the pianist who plays and plays and plays—and says nothing.

"In other words, no matter what you may call your religion, if it doesn't produce these results, it is a mere empty formula—a hollow mockery—a delusion and a snare."

"Ireland, San Francisco, Baltimore and New York," Dr. Potter added, "all contributed in molding Billy Guard's character. There was in him a certain elfin quality of the 'little folk.' Then there was in him the spirit of adventure of the pioneer days of San Francisco, the chivalry and romance of Baltimore and the cosmopolitanism of New York. He reflected all his environments, blending them all into one personality."

....Christianity is not a religion which has defects to be repaired by borrowing from other religions. The ethnic religions are not to be denounced as if they were a product of Satan. St. Paul found ethical and religious truth in heathen poets and moralists. Yet Christianity, as it came in the fullness of time, is itself the fullness of divine revelation. It is the complement of the other religions. It supplies what they lack. It realizes what they vaguely aspire after. It takes up and assimilates whatever is good in them. Christ is the unconscious desire of all nations. He reveals the God whom they are feeling after. In a word, Christianity is the absolute religion. It was the Apostle of liberal Christianity who said that "other foundation can no man lay than that which is laid, which is Jesus Christ."—Prof. GEORGE P. FISHER, in *The Outlook*.

# A Japanese Estimate of Christianity

By Henry C. Mabie, D. D.

*W. C. Mabie Oct 3, 1907*

In my recent passage across the Pacific, I fell in with a rarely humble-minded and able Japanese brother, who has just made a second visit to America. This brother had been a Christian for about twenty years. He became a Christian through quiet and persistent reading of the Bible. Soon after his conversion he went to the United States and pursued a thorough course of study in one of our foremost colleges. For some years since he has been a teacher in a leading Japanese Christian school. The last year he has spent in America restudying our country, and its characteristic modes of Christian thought. That he was an uncommonly earnest man, was evidenced by the fact that on our steamer day by day he could be seen each morning in a corner of the music room poring over a Greek New Testament, with which he was most familiar. So devoted a man, gentle in bearing and free from the superficial sense of self-sufficiency, so characteristic of many of the Japanese, I have rarely met. He preached for us one evening on the ship on the text, "Because to you it hath been granted in the behalf of Christ, not only to believe on Him, but also to suffer in His behalf." He was as clear and pronounced on the centrality of the death of Christ, the atonement, as one could well be. And from that he argued the self-renunciatory nature of the Christian life—a life of self-crucifixion with Christ. A devotion and heroism thus begotten only would convict and change the pagan world. It was at this point, as he pointed out, that Shintoism, Buddhism, and all other heathen systems are so sadly lacking.

The next day we fell into conversation respecting practical Christianity in America. As the result of his much reflection on what he had recently observed, my friend had written in his note book the following comments, here given substantially in his own words:

1. The theology preached is boneless; it cannot stand upright. No bones. The principal characteristics of Christ's religion on the shelf.

2. A wide difference between the intellectually earnest literary schools, the colleges and the theological schools. College boys little respect the theological schools. The student class revolt from them. Result, few candidates for the ministry. Little study of the Bible itself in the seminaries. The churches distrust the graduates accordingly.

3. An increasing number of Bible Training Schools are growing up, as the churches more feel the need of the Bible.

4. The earnestness of many Christian laymen who care nothing for the technical and speculative questions of the Theological Colleges, and who feel Christian and missionary work must be better done. Growing enthusiasm in Young Men's Christian Association work also a consequence.

5. A rising spirit of benevolence, large benevolence, among Christian business men.

6. An undue estimate of the ethnic religions. Important to know the different systems, but profitless to argue concerning them. Christians should preach the peculiarities and better things of Christ's religion. This the Holy Spirit will bless. Preach especially the voluntary dying of Jesus for sinners; the eternal purpose of God to redeem. No good to pass compliments on other systems, though well meant.

In some respects doubtless some will think this an inadequate, and even a narrow estimate of current American Christianity. There is, however, food for reflection in the observations quoted, helping us as they do to see ourselves as others see us. They at least afford evidence that among these Asiatic Christians, so recently out of paganism, there are those who have

seized upon the central elements of the Christian faith. Such testimony may help us also to a more sober estimate of the relativities as between the religion of Christ and the other systems.

*Mar. 3* *John Phelan*  
Ideals of Yale-in-China

Excerpt of a letter written by Dr. Anson Phelps Stokes February 20, 1925, at the time the Senior College at Changsha was in successful operation:

"Yale-in-China is not, strictly speaking, a foreign mission enterprise. It is a Christian institution in the same sense as Yale is a Christian institution. No man need accept Christianity to enjoy its privileges. As a matter of fact, most students come to us non-Christian, and most students—but by no means all—leave us believers in Christianity. But this is entirely a matter of their own choice. We have required teaching of the Christian religion, but we also have required teaching by the best Confucianists we can get of the Confucian classics. Now it seems to me that as inevitably in the course of foreign trade conditions we give China and other Eastern countries so much that is least desirable in our civilization, we should also let them at least see what is best in our civilization. To me what is best has come quite largely from the Christian faith as it works itself out in various departments of life."

## "Faith"

MISS LOUELLA D. EVERETT,  
Boston, Mass.—The poem from  
which C. T. C. gives these lines:

Thou canst not prove that thou art  
body alone,

Nor canst thou prove that thou art  
spirit alone,

Nor canst thou prove that thou art  
both in one.

Thou canst not prove thou art im-  
mortal, no,

Nor yet that thou art mortal—nay,  
my son,

Thou canst not prove that I, who  
speak with thee,

Am not thyself in converse with  
thyself.

For nothing worthy proving can be  
proven,

Nor yet disproven. Wherefore thou  
be wise,

Cleave ever to the sunnier side of  
doubt,

And cling to Faith beyond the  
forms of Faith!

in your issue of Oct. 25 is "The An-  
cient Sage," by Alfred Tennyson

(1809-92). It is not in all editions of Tennyson's poems. The first line is: "A thousand Summers ere the time of Christ."

George D. Chesson, Springfield, Mass.; J. Carter Swaim, Staten Island, N. Y., answered this request.

## THE COMMITTEE OF INQUIRY

Five members of the Committee of Inquiry which the Christian laymen of America are sending to Japan to make a systematic and thorough appraisal of the work of Christian Missions here arrived on November 1st. Two additional members are arriving later in the Fall. The names of the group and the special field in which they will work are as follows:

Mr. Galen M. Fisher, Executive Secretary of the Institute of Social and Religious Research.	This inquiry in Japan, China and India will be carried out under the auspices of this Institute.
Harvey H. Guy, Ph. D. (Director of Staff) Formerly Missionary in Japan:	Church and General Back- ground.
Robert W. Bruere, M.A. Research Director Penney Foundation Industrial Counsellor	Industry and Labour.
Miss M. E. Forsyth, M.A. Teachers College of Columbia University	Religious Education, Women's Situation and Distinctive Activities.
M. E. Sadler, Ph. D. Secretary for Education United Christian Mis- sionary Society.	Religious Education.
Dr. Charles H. Sears, M.A. General Secretary, New York and Brooklyn Baptist Mission Society.	Church.
Prof. Fred. R. Yoder, Ph.D. State College of Wash- ington.	Rural Sociology.

The Inquiry will cover the following major questions:

1. How successfully are the attitude and work of the Missions adapted to the national genius and cultural heritage of the people? In other words, are the Missions and the Institutions to which, in the Providence of God, they have given birth sufficiently naturalized, or are they unduly transferring Western traditions and patterns to the Orient?
2. What distinctive values can American Christians derive from the faith, the achievements and the fellowship of Orientals?
3. What distinctive results have been achieved by the Christian institutions and how do they compare in efficiency and in achievements with corresponding government and non-Christian institutions.
4. In order to minister most effectively to the basic social and spiritual needs confronting the peoples in Japan, China and India, what expansion, readjusting or recasting of Mission enterprise may be called for, especially in regard to the relative emphases on types of work, the kinds and numbers of missionaries and the use of foreign funds.
5. What does experience show to have been the advantage or disadvantage of cooperation among the Christian agencies in India, China and Japan and what, if any, further cooperative steps should be taken by the Missions?

On November 4th a Welcome and Conference Meeting for the members of this Committee of Inquiry was held under the auspices of the Christian Council, attended by a representative group of Japanese and missionaries. At this meeting Dr. Guy and Mr. Fisher presented the purpose of this inquiry and described the methodology which will be employed.

## The Pioneer.

MONDAY, OCTOBER 26, 1903.

### A HISTORY OF WESTERN TIBET.

THE Moravian Mission to Tibet has had a pathetic history of suffering and losses, borne with a noble fortitude, and it is little less than marvellous that it should have produced so much scholarly work as it has done. We welcome the appearance of Mr. Francke's *History of Western Tibet* as a worthy successor to the publications of Jäschke. Written in clear and excellent English, the book is scholarly, yet entirely free from pedantry, and is far from being a mere chronicle of events. It is in fact a history of the Western Tibetan peoples and their culture.

That the ancients had some knowledge of Tibet is now well established. Herodotus, in speaking of the country of the "gold digging ants," undoubtedly referred to the land of the modern Dards on the Indus, and it is a curious fact that at Kalatse tales are still told of these gold-mining ants, which are, however, of no unusual size, and far from being as big as a dog or a fox. Ptolemy mentions the Byltae, probably the present Baltis, and the Dabasae, identified with the province of dBas (pronounced Ū) in Central Tibet. Pliny too speaks of the country of the Dards as rich in gold, a description which is over-coloured, though gold is certainly found in it. It is, however, remarkable that no ancient writer mentions the Mons, who were, according to Mr. Francke, the earliest missionaries to Western Tibet. The Mons are identified with the Munda races (Mundaris) found south-west of Calcutta, chiefly on the ground that the three dialects of Labaul and that of Kanawar show strong affinities with the Mundari grammar. This fact is one of remarkable interest, but it is not clear that the Mons themselves are found in Labaul or Kanawar, or that those found in Western Tibet have any peculiar dialect of their own. The Mons are, however, only found scattered throughout Western Tibet as musicians and carpenters, holding a very low position, one or more families being domiciled in each village, so it is not very surprising if they have lost all traces of their original speech. Whoever the Mons were they have left a number of ruined castles in Zangaskar, and remains of *stupas* and *chaityas*. To them also Mr. Francke attributes the primitive rock sculptures in *flat bas relief* at Spadum in that province. The Mons were in all probability Buddhist colonists of Indian race who introduced agriculture from Kashmir into the desert of Western Tibet without much opposition from the pastoral Tibetan tribes.

The Mons were followed and probably subdued by a Dard invasion from Gilgit. Tradition preserves the names of their colonies in Ladakh and their (probably later) settlements can still be traced from graves or ruined castles. The Dards of Da have preserved their primitive customs, and have not been

completely Lamasised; but those of Dras have embraced Islam: both have, however, retained their original speech. The Dards were superficially Buddhists of an old type, considerable poets and rock-artists, and devoted to polo, altogether a notable race of whom we would fain know more. Like some of the modern Afghans they showed extraordinary skill in the construction of water-courses along almost inaccessible cliffs. Intermarrying with the Tibetans the Dards founded the Tibeto-Dard kingdoms which lasted from about 500 to 1000 A. D. At Leh ruled a dynasty of kings, descended from the mythical Kesar. At Kalatse a Dard dynasty built a fort on the Indus and endured till 1150 or 1200. At Lamayuru a monastery had quasi-sovereign power. Elsewhere we find *magspons* or "dukes," as in Baltistan. Two of these petty dynasties, Mahomedanised, survived till the Dogra wars, and one of them is still represented at Chigtan. From time immemorial the Tibetans had affected the Bon-chos, a form of religion still represented by some monasteries in Tibet. Under the Buddhist-Dard influence it became systematised, cataloguing its spirits of water and so on, but also accepted certain Buddhist forms. Still much of its primitive folk-lore has been preserved, and out of it has grown the national epic of Tibet in general and Western Tibet in particular. Of this epic every village has a version of its own, but Kesar is its hero always, and his adventures rival those of Jack the Giant-Killer, and many heroes of European and Indo-Chinese myth.

About 900 A.D. arose the Central Tibetan dynasty, one of whose members was Langdarma, the special ancestor of the Western Tibetan kings. Unfortunately Langdarma was an adherent of the Bon-chos, and he persecuted the Buddhists until he was assassinated. Tradition says that he had two horns, to conceal which he wore his hair long. With him begins the authentic history of Western Tibet. As always in Oriental monarchies that history is conditioned by the total inability of

the ruling race to formulate a definite law of succession. Langdarma left an illegitimate son by his *great* queen and a *legitimate* one by a spouse of lower rank—yet the former succeeded, after a struggle, to the throne of Central and the legitimate branch only kept Western Tibet. About 1000 A.D. the latter kingdom was further divided among the three sons of its conqueror, though, in strict conformity with Tibetan ideas, the eldest son was nominally suzerain over his younger brothers. But by 1150 we find Ladakh united under one king who was able to make Kulu tributary. In 1275-1300 under King Jopal people became so rich that they wore hats of gold, and their mouths were never empty of tea and beer. About 1300 the custom of sending novices in the priesthood to Lhasa was introduced. This measure dealt a death-blow to the Bon religion and extinguished the ancient (Indian) forms of Buddhism. Thenceforth Western Tibet is subject intellectually to the Lamaistic Buddhism of Lhasa. From 1325-50 reigned Lha-chen-gyalbu-rincheu, of whom the Ladakhi chronicles tells us nothing, probably because he became a Moslem under the name of

Rainchan Shah, the first Mahomedan King of Kashmir. His son never ruled in Kashmir, but succeeded to his ancestral throne. By 1400 there were again two kings in Western Tibet, and about 70 years later the cadet branch ousted the elder and founded the Namgyal dynasty. This too pursued the inevitable way of oriental kingcraft. About 1500, Trashi put out the eyes of Lhawang, his elder brother, and thus rendered him unfit to reign; but Trashi had no children and the blind Lhawang had to be given a wife. His son succeeded, but Lhawang received full honours as father-king. Trashi had, however, consolidated the kingdom, repelled a Turkish invasion, and established a sanctuary for thieves. Lhawang's son Tsewang continued his work, and under him the kingdom reached its greatest extension, for it included Lahaul, Kulu, and part of Baltistan. He made roads and built bridges, and had planned the erection of a college when he died. Jamyang, his brother and successor, fell into the Balti toils and lost his army in a winter campaign. He was taken captive, compelled to disinherit his sons and marry the beautiful daughter of Ali Mir, Duke of Kapula and *de facto* ruler of all Baltistan. Nevertheless, Jamyang remained a staunch Buddhist, and one of his discarded sons became chief Lama of Lahaul. His son by Ali Mir's daughter succeeded in 1590 as Sengge Namgyal and built the great castle at Leh, the Maitreya monastery at Basgo with monasteries at Hemis, Hanle, and elsewhere. He too was a staunch Buddhist, but affected the "red" sect, which had strong affinities with the cult of Siva, and "introduced the great deities of all Hindustan." But he was unlucky in war, and it was reserved for his son Deldan to restore the kingdom to its former position. Deldan was also able to repel a Turkish army said to number 200,000 strong. His son Delegs (1640-80) rashly undertook a task too great for his powers. Bhutan, whose Pope was pa'ron Lama of the King of Ladakh, had a quarrel with the Tibeto-Mongolian monarchy which had annexed Central Tibet, and under his Lama's influence Delegs espoused its cause. The result was that a powerful Mongolian army promptly invaded his kingdom, and he was compelled to invoke the aid of Kashmir. His letter was transmitted to the Emperor Shah Jahan who sent a Moghal force, seriously stated to number 600,000 men, to his assistance. This force drove back the Mongols, but as the price of its aid Delegs had doubtless to turn Moslem and send his wife and at least one son to Kashmir as hostages. He also had to strike the first and only coin ever minted in Western Tibet, to wit the *jau*, which bore the significant legend *Mahmud Shah Butan* (Tibet) 898. Other terms too were imposed, and Ladakh became formally a tributary to Kashmir. But the Moghal support was ineffectual and the Tibeto-Mongolians in the end compelled Delegs to cede the provinces of Guge, Purang, Lowo and Rutog, besides imposing on him the regulations which govern the trade of Ladakh with Lhasa to this day.

Delegs' successor, Nyima, was the first Namgyal who ruled the "little empire," and his two sons did their utmost to

reduce it to utter insignificance. When Nyima got old his elder son Deskyong was made king, but Zizi Katun, his step-mother, persuaded him to surrender part of his kingdom to her own son Trashi. The State officials, however, protested that it was Trashi's duty to become a Lama and not divide his kingdom, so Nyima nominally resumed the king's authorities. Zizi Katun, however, appears to have been the *de facto* ruler, and Trashi retained his allotted share. Deskyong nominally succeeded his father, but his second son inverted the ordinary rule of succession, compelling his elder half-brother to become a Lama, and seizing such part of the kingdom as Trashi did not hold. The Dalai Lama then intervened and laid down as a rule of succession that: "Whatever the number of princes born at Ladakh castle may be, the eldest son only shall reign; the younger becoming Lamas, but there shall not be two kings."

He was not, however, able or willing to enforce his award, and matters remained as they were until Trashi's death without an heir permitted the kingdom to be re-united under Tsewang Namgyal. Still the kingdom was now rapidly decaying, and in spite of Tsestan Namgyal's fiscal reforms it never regained its lost position. Tsepel Tsestan's younger brother succeeded to his kingdom and his wife (in accordance with Tibetan custom), turning layman to enable him to do so. Under him the Kulu army invaded Spiti, and even Zanskar and Ladakh were an easy prey to raiders. In 1834 the Dogras invaded the country through Kishtwar, and the rest is modern history.

Mr. Francke concludes his fascinating book with a chapter on the social effects of Buddhism. He points out that Lamaism is not a religion of peace, and that the Mongolians have only left the European continent undisturbed, since the battle of Liegnitz in 1241, because they had to fight the Turks and Chinese, and were also engaged in incessant internal wars. Buddhism appears never to have raised a finger against the custom of polyandry, and Lamaism, as we have seen, virtually sanctioned it. The results are curious. On the one hand the Buddhist Tibetans do not increase in numbers; and "immorality, nurtured by polyandry, has so undermined the powers of increase of the people that uncared for orphan children are almost unknown—they are adopted at the first opportunity because most of the peasants are short of hands to work their fields properly." Superfluous women do not, however, all remain spinsters or take the veil in monasteries. They marry, often temporarily, Mahomedan merchants at Leh. Thus, we gather, Islam is gaining ground at the expense of the older faith. That Buddhism introduced a literary culture cannot be denied, but it has become petrified, and reading has degenerated into a rattling of syllables. Mr. Francke's book is admirably illustrated, and is well furnished with maps, but it lacks an index.

## THE WORLD'S PARLIAMENT OF RELIGIONS.

BY PROF. HERRICK JOHNSON, D.D., LL.D.,

OF MCCORMICK THEOLOGICAL SEMINARY.

*Ind. J. 1895*  
*Feb 28 95*  
THIS Parliament had wide heralding, it commanded large and enthusiastic audiences, and the echoes of it are still heard throughout the land, altho we are more than a year away from its actual sittings. It was not started with a full chorus of approval. Indeed, so far as we are advised, no great religious organization had an authorized representation in the Parliament, and no such organization has since given it recognition or indorsement. The English Church officially refused to participate. The Presbyterian Church, in General Assembly at Portland, emphatically and formally disapproved of it as "uncalled for, misleading and hurtful."

Yet its friends have not ceased to sound its praises, and the eulogy has been unstinted, exhausting language and sweeping the centuries for comparison. Let us quote with literal exactness some of the things that have been said about it: "The Parliament has come to stay"; "It will stand as making an epoch"; "The crowning work of the nineteenth century"; its "closing hour a time of Pentecostal power"; "A sign of the glorious appearing of the Son of Man"; "One of the greatest events in the religious history of the world"; "The flower of the tree of religion which mankind has so long watered and pruned"; "From the beginning of the world until to-day history has never recorded an event so momentous." All this, and more, has been authentically reported to us by the Chairman of the World's Parliament Committee, and he himself declares that "whatever withstands the forces which, working through ages, culminated in the Conference of the World's Religions, is fighting the intellectual and spiritual movements which make the Gulf Stream of history."

Verily, these are astounding statements. They need a vast amplitude of base for their support and verification. If they be true, the capacious folds of the nineteenth century contain nothing to compare with this Parliament of Religions. Nay, all the centuries are as empty of the like of it as the nineteenth. The idea underlying the manumission of three million slaves and the abolition of serfdom is insignificant beside it. The sixteenth-century declaration of the right of private judgment which has toppled thrones and made peoples king is not to be named in comparison. Even Calvary itself goes into a kind of shadow in the presence of this sun; for it is declared that "from the beginning of the world until to-day history has never recorded an event so momentous." Surely there ought to be a magnificent showing of results to justify such unparalleled laudation. Let us take up, one by one, the claimed advantages of the Parliament and weigh them in the scales of a dispassionate judgment. It is only thus, and not by the meteoric displays of rhetorical enthusiasm, that we can see what the results really are.

1. It is held that the Parliament "has given a decided impulse to the study of comparative religion." Everybody knows that it was not such a study in itself, and furnished no opportunity for it. A popular assemblage, an enthusiastic and applauding crowd, a spectacular exhibition, a scenic splendor, an unparalleled conglomerate, a unique and eloquent advocacy, it certainly was. But these are not conditions favorable to a "study." Quietness, meditation, thoroughness of investigation, access to original sources of information, these are vital to any study of comparative religion worth the mention. And nothing like these was had, or was intended to be had at the Parliament. Whether the Parliament gave a decided impulse to such study, it is difficult to determine. But granting that this study is one of the most profound and important, it must be remembered that the stream of tendency was set that way long before the Parliament of Religions was called; that a splendid roll of scholars could be given who had already devoted themselves to this research; that the fields of philology and mythology and archeology and anthropology had been ransacked in this interest; that the science is a century old; that in some half-dozen of the leading educational institutions of this country comparative religion was already assigned a place, and that an American National Society of Comparative Religions had already been organized. There is nothing whatever to prove that a "decided impulse" has been given to this study by the holding of the Parliament. The only tangible thing in evidence is the establishment of a Lectureship on Comparative Religion in the Chicago Uni-

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versity. But even if the Parliament had been held, this lecturership was as inevitable as the rising of to-morrow's sun.

2. Another claimed advantage of the Parliament is that "it bore emphatic testimony that God has not left himself without witness in the earth." As if this had not been thundered through these modern Protestant centuries! As if, in almost every discussion of the evidences, this voice had not been lifted up. The truth is, there is no point in the field of theological debate that is more common property and more open to the common mind than this.

3. It is further claimed that the Parliament of Religions has "emphasized the fact that the religious nature is inherent in man." But this may well go into the same category with the preceding claim. It was hardly worth calling an *omnium gatherum* of religions, to emphasize what has been iterated and reiterated through all the Christian ages, what has been involved and expressed in every protest against atheism, and what has been known and read and acknowledged by the human race everywhere, through altars smoking with sacrifice and through every imaginable object and form of worship.

4. It is also claimed that the Parliament "has shown the unity of the Christian Church." A Parliament of Christendom might have done that. But a Parliament called distinctively to set forth the unities of religions could no more show the unity of the Christian Church than a Parliament called to set forth the unity of moral reforms could show the unity of Gospel reformers. Because Chris-

tians unite with infidels in one exhibition of what is common to both, they do not thereby prove the unity of Christendom.

5. Another advantage claimed for the Parliament is "the impetus it has given to Foreign Missions." Surely this thought is born of desire rather than of demonstration. Where is the proof of it? Not in the gifts that have since poured into the missionary treasuries. Not in the individual consecrations that have been made to the missionary work. Not in any deepened impressions of the sad and woful creed of the pagan nations. We confidently submit the question to candid judgment, whether a Parliament called confessedly to show the "unities" of the historic religions would be likely to give a profounder sense of their blackness of darkness, especially when by the very regulations of the Parliament the exposure of that blackness of darkness was expressly excluded? The inspired Apostle sought to fire the Church with the missionary spirit by showing the awful and hopeless depths into which the nations had plunged, "for that they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator. . . . The same Lord is Lord of all," urges this inspired advocate, in his peerless and irresistible argument for Foreign Missions. "And whosoever shall call upon the name of the Lord shall be saved." He put no limitation about the boundless mercy of God. Nor does his Church now, as she goes with the pathos of Calvary, and molded somewhat into the image of that divine passion, to tell those benighted millions, not that there are sublime unities in their respective faiths, but that there is none other name than the name of Jesus under heaven, given among men, whereby they can be saved, which blessed name is as ointment poured forth for the world's bruised and broken hearts. That is the Apostolic incitement to Foreign Missions. Note the significance and sweep of Paul's inescapable, logical interrogatives: "The Lord is rich to all that call upon him, and whosoever shall call upon him shall be saved. But, how shall they call upon him in whom they have not believed? And how shall they believe in him whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" Surely the scriptural way is not the Parliament's way of giving an impetus to missions. And surely the impetus by the Parliament will be justly challenged until convincingly proved.

The Chairman of the World's Parliament Committee has indeed declared that "the effect of the Parliament was felt immediately in the magnificent Missionary Congress which followed it." Here is the way it looked to a Corresponding Secretary of one of our largest foreign missionary societies, who was present and a participant, and who would have welcomed with all his heart any impetus to that work of missions to which he has given his life. He looked for it, but it did not appear. The poetical enthusi-

asm about the "brotherhood of man" did not seem itself on into the Missionary Congress. It adjourned with the Parliament. It says:

"That Congress of Missions was the most pitiful affair, as to the support given it, that I have ever witnessed. The program was certainly a good one, and that was about all there was. Dr. Smith, of Glasgow, gave an address before seventy-five people. I heard a paper from Dr. Dennis and an able address from Dr. Post given to about one hundred and twenty. . . . Why was it that so much occasion was given to the despisers of Christian truth for saying, 'Yes, verily we have knocked the bottom out of the foreign missionary business, sure?' Before I gave my address the Congress had tied itself to the apron strings of the Women's Missionary Meeting. . . . We hid ourselves under the shadow of their zeal. . . . could have wished that Columbian Hall had been packed, and that something had been seen rising even higher than the American Board anniversaries—something that the Chicago papers, which had given reports of Gog and Magog by the acre, would be willing to notice with more than a paragraph or two."

What a pathetic cry from a disappointed heart! Ah yes, the reports of Gog and Magog were over. The spectacular exhibition of the unities of Brahm and Buddha and Confucius and Mohammed had had their day; the display of robed and titled foreigners had ended. Curiosity had been piqued and satisfied. Christianity was no longer to be smitten by invited guests. The Church of Christ was now simply to tell its story of toils and triumphs in the actual fields of the world; and away dropped the crowds that had shouted to the echo in the Parliament of Religions, and pitiful handfuls listened to the pathos of real missions.

6. Another claim made for the Parliament is that it furnished "an object lesson of the truth that in order to love God no man need hate his fellow-men." Note the implied slur upon all our practical Christianity in this claim. What Christian Church on earth teaches that in order to love God one must hate his fellow-men? Yet this unworthy reflection has appeared in one form or another again and again. In emphasizing the brotherhood that was so conspicuously thrust to the front in the Parliament there seems to have been a felt necessity on the part of its friends of representing the past attitude of Christianity toward the nations it sought as disdainful and exclusive, and the spirit of its approach to them as narrow and bigoted. The Parliament advocates tell us that the Parliament is teaching the Christian world that it cannot make its wider conquests in the future "by contemptuous hostility and bigoted exclusiveness." They tell us that it will be easier henceforth for men to feel "that they do not sully their religious creeds and lives by permitting them to touch others." They tell us that "a great many of the missionaries are mossy and medieval in their notions." They cite the eloquent Buddhist, Mr. Hirai, as saying: "I go back a Christian; by which I mean that Christianity is a religion which I shall be glad to see established in Japan." Indeed! American missionaries had somehow failed to tell the Gospel story to this eloquent Buddhist. It required this Parliament of Religions to show him genuine Christianity. And the same for India; for Mr. Gondhi is cited as saying: "American Christianity I like; it is something better than what we have usually seen in India."

The sufficient answer to all this is that the object lesson of

brotherhood that induces and justifies such unwarrantable assumptions and such shameful reflections, is at an infinite remove from the object lesson of brotherhood seen in the whole history of modern missions, starred as it is with the deeds of men who through sheer love of fallen man and making no distinction of race or sect or caste or color, and with something of their Lord's own yearning compassion, have left everything they held dear, except their Bible and Savior, and have gone to the ends of the earth to heal the bleeding hearts of the world, and to spend and be spent in behalf of the outcast and the lowly, even "tho the more abundantly they loved the less they should be loved." As an object lesson in brotherhood, the Parliament of Religions, compared with modern missions, is as a rushlight beside the sun. The Parliament said a good deal about brotherhood. But long before missionary consecration had proved the brotherhood by deed and life. "Talk about brotherhood," says a missionary in Siam, "that is why we are here!" and to this object lesson there is no answer. Its eloquent and matchless witness none can gainsay.

7. Still another claim made for the Parliament is that it "will show that Christianity has nothing to fear from other faiths." This has been industriously and persistent-

ly urged in reply to criticisms on the Parliament. "What are these brethren afraid of?" it is asked. "Why should there be such an apparent lack of faith in Christian truth?" "Why is it felt that most people cannot be suffered to learn more than one side of this question?" "Shall we shriek from comparison? Christianity has nothing to fear!" No! no! Nothing to fear! But it needed no Parliament of Religions to show us that. See what Christianity has been doing. She has faced the high noon of this nineteenth century civilization and challenged the fullest test of her credentials. And the hot blasts of the blowpipe of every science blazing in on them has detected no flaw. She has crossed the seas and searched the continents to find out the opposing faiths, to face them, to learn their remedy for the woes of the world, and to tell her own matchless story of redemption; and she has done it with a confidence and an abandon and a sacrifice, and an unstaying eagerness that makes this insinuation of fear ridiculous, and that puts to shame the suggestion that she needed a Parliament of Religions to show her courage!

These are the distinct and specified results which are claimed by the friends of the Parliament as its legitimate fruitage, viz.: "a decided impulse to the study of comparative religion," "emphatic testimony that God has not left himself without witness in the earth," "the fact emphasized that the religious nature is inherent in man," "an exhibit of the unity of the Christian Church," "impetus given to Foreign Missions," "man shown that to love God he need not hate his fellow-men," and the world "shown that Christianity has nothing to fear from other faiths." When we get away from the heated enthusiasm and the fervid rhetoric of this remarkable gathering, and face the facts, here they are. Pricking the bubble of inflated speech, this is left. We confidently appeal to intelligent, candid judgment whether the results furnish any basis whatever for the extraordinary and unparalleled eulogies that have been passed upon it.

But we must go further than this. We believe the Parliament open to the gravest objection. And it will be our further purpose in this paper to show the exact ground of objection.

The ground of objection is not that the motives of the men who had the Parliament chiefly in charge, and who represented the Christian faith in the Parliament, are subject to question. These brethren are two well known to be challenged. Doubtless the movement to them represented "faith in the truth, faith in trusting the truth, faith in the largeness of truth, faith in toleration."

Nor is the ground of objection that Christianity was not ably and copiously represented in the Parliament. In some of Christianity's most evangelical aspects, and in some of its profoundest principles, it had eloquent advocacy by brethren whom the Christian world knows and honors.

Nor is the ground of objection that there were not some most impressive scenes in the progress of the Parliament—moments of great interest when Christ was magnified and the cross held up to the sight and heart of the great assembly. It would be strange, indeed, if on such an occasion some thrilling words should not be spoken for our Lord by those who loved him. God forbid that we should travesty or disparage as sentimental rhapsody, that to which so many have testified as spiritually elevating and profoundly impressive.

Nor, again, is the ground of objection that the religions of the world were not presented out of their own books—tho they were not, and should have been. If they had been, the Hindu philosophy, *e.g.*, Look upon all as yourself, would not have been rendered "love your neighbor as yourself."

Nor, once more, is the ground of objection that nothing new was presented, tho scholarly research in the field of comparative religion had already given us all that, and far more than all the talk of the Parliament gave.

But the exact ground of objection to the Parliament of Religions is the attitude of Christianity toward other religions which it necessarily implied and involved—viz., A COMPROMISING ATTITUDE.

The proof of this is on every hand. The widely heralded proclamation of the Parliament as exhibit of "the brotherhood of religions" is one point in evidence. That the false religions have some possible truth in them does not justify the claim of relationship. The Pharisees put a good deal of truth into their lying traditions, but that did

not make God a joint architect with them in their false system. The Devil frequently tells the truth, but that does not entitle him to brotherhood. In the presence of Christ's imperial and exclusive claims there can be no brotherhood of religions. "What concord hath Christ with Belial?"

Another point in evidence that Christianity was put in

compromising attitude at the Parliament is the obtrusive and perverting emphasis given to "the Fatherhood of God and the brotherhood of man." It was thrust to the front on all occasions. It was the favorite rallying cry. It was oftenest on the lips of the orator, and it oftenest got the applause of the crowd. But a Fatherhood of God that openly repudiates the God of the Bible, and a brotherhood of man that openly repudiates the Christ of the Gospels, of what worth is it, and where is the basis for it? The Fatherhood of God and the brotherhood of man is the distinctive and peculiar livery of Christianity; and men stole that livery and wore it as a garment at the Parliament whose philosophy and religion and life all alike teach absolute indifference to man.

Another proof of compromising attitude was this: Vivekananda pointed out

"That upon the banner of every religion would soon be written, Help and not fight; assimilation and not destruction; harmony and not division."

And *The Biblical World* echoed his thought thus:

"In the presence of truth plainly attested in so many systems, the old idea of struggle, of conquest, of victory vanished."

Yet that old idea is God's idea. When theocratic Judaism, whose divine history blazed with theophanies, faced the false religions of the Canaanites, by God's express order it was destruction, and not assimilation. And when Christianity faced the pagan philosophies and religious systems of the first century, under the leadership of inspired Apostles, it was destruction and not assimilation. Where do we get our right in these modern days to reverse the terms of our marching orders? "Go ye and disciple all nations." "He that believeth shall he saved. He that believeth not shall be condemned." It is a gospel of peace we preach; but we must dare tell all the truth about this Gospel. There is no peace to those who reject it. Look at Jerusalem and the Son of God weeping over the doomed city. There was an infinite pathos in that yearning, brooding cry; but it did not change the terms. It was still submission or destruction. Have the false faiths essentially changed? Have they not grown hoary with their iniquities perpetuating them through the centuries? Yet there they were at the World's Parliament; and this is the way in which they joined hands with the followers of Christ, as the scene is described by one of the enthusiastic friends of the convocation:

"It was a marvelous exaltation to sit on that platform, to hear the men of the old religions and the new say their best, and to see how near the finger-tips of divers faiths approached until the faiths seemed linked in a common prayer, and the Parliament said 'Our Father who art in Heaven.'"

Does not all this look dangerously like a Christ and Belial marriage?

To the law and the testimony. Let us hear the Word of God as to Christianity's attitude toward false religions. When Paul faced the false religions of his day, he said, "They exchanged the truth of God for a lie," and were "without excuse." When John faced the false religions of his day he said, "Whosoever denieth the Son, the same hath not the Father." When Peter faced perverted Judaism—Judaism, which even in its worst perversions had more truth of God in it than all the false faiths put together, "whose was the adoption and the glory and the covenants and the giving of the law and the promises"—when Peter faced this perverted Judaism he said, "In none other name than in the name of Jesus Christ is there salvation."

Think now of Paul and John and Peter uniting in a call for a parliament of the religions they had thus characterized and condemned, that they might find out "the glorious unities" of these religions, and that "mankind might reach the consciousness of its oneness, its needs, its divine possibilities in a congress of all faiths"! And think of Paul writing afterward of the parliament as "distinguished for the nearness with which the finger-tips of divers faiths approached, until the faiths seemed linked in



a common prayer."

But we are not done with the Scripture testimony. Thrice Christ himself faced the false faiths of his day, and what was his attitude? Facing the Greeks, he said: "He that rejecteth me and receiveth not my sayings, the word that I spake, the same shall judge him in the last day." Facing the Samaritan, he said: "Salvation is from the Jew; the true worshipers shall worship the Father in spirit and in truth." And to the Jews who rejected him, and yet claimed God as their Father, he said: "If God were your Father, ye would love me." "No man cometh to the Father but by me." "He that climbeth up some other way is a thief." Now had not the representatives of the false faiths at the Parliament all heard of Christ? They have listened to his claims, his credentials have been submitted to them, his invitations have been pressed upon them, and yet they stood at the Parliament as open, deliberate, persistent rejecters of Christ.

The sad truth is, Christianity was muzzled at the Parliament of Religions. It could not tell its whole creed. To have told it would have been to deny them the right to say "Our Father," as Jesus denied the right to the rejecting Jews. It could not sing its coronation song: "All hail the power of Jesus' name." No; that song must be hushed. It would grate on the ears of other worshipers.

It could not offer its Lord's Prayer except by a concession and a participation, most misleading and compromising.

We are well aware that when the Parliament repeated this prayer, the scene was regarded by many as profoundly impressive. We have already quoted one eminent minister as saying it was "a marvelous exaltation when the Parliament said, "Our Father who art in Heaven," and he adds: "Then as never before I believed in the Fatherhood of God and the brotherhood of man." Another has spoken of it as "a moment of supreme sublimity." But let us see the exact situation. That prayer is a prayer for Christ's "disciples." The "Father" addressed is "the

God and Father of our Lord Jesus Christ." God's beloved Son is teaching the prayer. He is teaching his "disciples" to say "Our Father." It is a prayer for those who love Christ. Jesus expressly denied to those who did not love him the right to call God Father. Yet at the Parliament the open rejecters of Christ, those who repudiated his supreme claims, and hugged their false religions, followers of Brahm, and Buddha, and Confucius, and Mohammed were invited to unite with Christians in saying "Our Father." When we remember that the beloved disciple says: "He that denieth the Son hath not the Father," and that Jesus says: "No man cometh unto the Father but by me," we put the question to those concerned for the honor of Christ, whether this Parliament scene has not lost its sublimity, and whether the use of that prayer does not seem almost a sacrilege?

Think now of a Parliament of Religions, and a call to prayer and worship, and Christianity participant, and yet barred by the demands of the situation from telling her whole creed and from singing her coronation song, and from offering her Lord's Prayer, save by emptying the prayer of its Christian sonship!

And imagine the effect upon that strange assembly, if in the midst of their talk about the Fatherhood of God there had appeared in letters of flaming light on the walls of the Parliament Hall, "If God were your Father ye would love Me." "The Father loveth the Son. He that believeth on the Son hath eternal life. He that obeyeth not the Son shall not see life, but the wrath of God abideth on him." And the mere suggestion of this—how it repeats and emphasizes the inscription on the walls of a temple of old; "Weighed in the balances and found wanting."

CHICAGO, ILL.

— Aug 15, 1911  
The "Epiphany."

Are all our readers acquainted with the *Epiphany*, edited by members of Oxford Mission, and published every Saturday from 42, Cornwallis Street, Calcutta? There is no fixed subscription, and the paper goes out to many Indian readers of every creed, a large proportion of whom give nothing at all towards its publication. Missionaries who order it are asked to subscribe according to their means. The paper is full of suggestiveness, and among its other merits is the fact that by publishing letters from non-Christian readers of every type of belief it introduces the Missionary to the real thoughts of many of the educated young men of this country. The questions and answers with which the paper always ends are a feature in themselves. We append one from a recent number. The same number reproduces in full the Archbishop of York's short but pregnant Coronation Sermon on the sovereignty of service.

KARTIC CHANDRA MITRA, CALCUTTA.—1. Please let me know the difference between Hinduism and Christianity.

*Answer.*—Christianity provides (1) a clear moral Ideal instead of the obscurities and contradictions of the Hindu Shastras; (2) a Human Embodiment of that ideal whom it is possible for all men to follow, instead of Gods whose example, if followed, would bring disgrace on any human being; (3) a Divine Sacrifice for sin instead of sacrifices of goats and buffaloes, the use of cowdung, and bathing in the Ganges; (4) Grace to follow the Ideal instead of mere exhortations to a better life; (5) Brotherhood between man and man, instead of the caste system; (6) Communion and fellowship with the eternal Father instead of absorption into an impersonal Atma; (7) the hope of personal life and happiness beyond the grave and reunion with those we love instead of the weary prospect of innumerable re-births; (8) one single decisive revelation on all these subjects instead of the mutually contradictory schools of Hinduism.

2. Who is the greater between Christ and Krishna.

*Answer.*—Read the Gospels and read the Vishnu-Purana and then it may be that you will be sorry that you asked the question.

3. Please let me know what is the greatest religion.

*Answer.*—Christianity; for reasons, see answer to your first question.

4. Please explain the word "Epiphany."

*Answer.*—"Epiphany" mean the revealing of that which was before hidden. This paper is called the "Epiphany" because it tries to convince its readers that Jesus Christ is the perfect manifestation of the invisible God.

# MISS MAYO HOPEFUL OF INDIA'S MISSIONS

Author Tells Interfaith Group  
That 60,000,000 Untouchables  
Need Christian Influence.

SAYS FAITH CAN FREE THEM

Rev. Antonio Mangano Urges Im-  
proving Political Conditions Among  
Foreign-Born Voters Here.

The material and spiritual problems of the millions of untouchables of India were discussed yesterday by Miss Katherine Mayo, author and investigator at an international missionary meeting in St. George's Episcopal Church, Stuyvesant Square and Sixteenth Street. The meeting was held under the direction of the woman's auxiliary to the National Council of the diocese of New York. Mrs. Earl Harding, vice president of missions, introduced Miss Mayo.

After explaining the conditions under which more than 60,000,000 un-

touchables live in India, Miss Mayo said that "if the stirring of nationals at present causes these people to break loose, we will see a terrible condition if the untouchables realize their physical strength."

"Since these people cannot rebel by reason of 'the soul-force' which the Hindu religion instills in them, which has exemplified itself in the non-violence movement under Gandhi, Miss Mayo said that it rested with the missionary 'with his heart aflame to assist those multitudes who are below humanity.'

"Every trouble existing there today is social in origin," Miss Mayo declared, "due to a lack of ethical principles, such as were brought by Christ into the world. We must look to the missionary for this inspiration and the future India will align itself with him."

Many Christians have been made among women of the untouchables, according to Miss Mayo, who added that "it is only a change in their own ideas that will set them free."

The need for improving political conditions among foreign-born voters, of whom there are many without contact with true American ideals, was emphasized by the Rev. Antonio Mangano, pastor of the First Baptist Church in Brooklyn.

"It is one of the greatest curses of our social system," he declared, "that the foreigner is engaging in the political corruption which has affected judges at the present time. If we are ever going to change these conditions we should lead these people to a knowledge of Christ."

Miss Alice Palmer, a member of the Episcopalian group, in referring to conditions among the immigrants

at Ellis Island, said that many of the women and children who were returning now to foreign countries showed an impoverished physical condition.

Our Governor General, Lord Curzon, professes to be a disciple of the Lord Jesus Christ. The Command of Christ to His disciples is to make disciples of all nations, and yet Lord Curzon in an address to the Mahomedan students of Aligarh College advises them to adhere to their own religion, which means, if it means anything, that they should not become the disciples of the Lord Jesus. These are his words, "Adhere to your own religion which has in it the ingredients of great nobility and of profound truth, and make it the basis of your instruction, for education without a religious basis is, though boys at school and at the University are often too young to see it, like building a house without foundations. But consistently with these principles press forward till you pluck the fruit of the tree of knowledge which once grew best in eastern gardens, but has now shifted its habitat to the west."

Nor is this advice to Mahomedans the only act of disloyalty to Christ of which Lord Curzon has been guilty. The gift of a Quran-stand and a lamp to light a Mahomedan place of worship we regard as such an act. No one would object to our Governor General giving presents to his Mahomedan and Hindu friends, but let them not be to their Mosques and Temples, thus encouraging them in obeying a false prophet and refusing to bow the knee to the Lord Jesus. We say this with regret, but we believe that such advice and such gifts are construed by the people of India as indifference on the part of Lord Curzon to the Christian religion and as a recognition by him of the religions of India as true and worthy of adherence. We trust that the tongue of our able and eloquent Gov.-Genl. may,

on some fitting occasion, be heard speaking the praises of the Lord Jesus so that the people of India may be disabused of the belief that he has no faith in Christ as the true Saviour and no desire to see Hindus and Mahomedans becoming his disciples.

*W. K. H. Z. G.*  
What was the secret of Dr. Duff's influence over young men in India? "How did he win you" was the question put to one of his students, now a well known and honoured Christian. He won me, was the reply, by his bigotry. I was dissatisfied with Hinduism. I found no peace and no hope in it. One day in the class-room Dr. Duff spoke of the gods the Hindus worship and said in his own intense and positive way.—"They are no gods, they are mere imaginary beings, they are no more worthy of worship than my old shoe, or the paving stones on which I walk. There is only one true God and He is Jehovah, the Lord. That, said Dr. Duff's old pupil, went home to my heart as the truth and I received Jehovah as my Lord, and found peace and hope. This experienced Christian fears that some missionaries find so many things in Hinduism to praise that the Hindu infers that Christians regard the Gospel as only a little better than the Gita and the Vedas—that all the sacred books of the East, have truth, only the Gospel has more. He thinks a little more of what he calls the "bigotry" of Dr. Duff would make Hindus see that the Lord Jesus is not one of many, but He is Jehovah the Lord, to be worshipped and obeyed.

## MYSTIC ISLAM

By Prof. Dharendra Nath Chowdhuri,  
Vedantavagis, M. A.

"Mysticism is such a vital element in Islam, that, without some understanding of its ideas and of the forms which they assume, we should seek in vain to penetrate below the surface of Muhammadan religious life. The form may be fantastic and the ideas difficult to grasp: nevertheless we shall do well to follow them, for in their company East and West often meet and feel themselves akin."

With these precious words Dr. Reynold Alleyne Nicholson, the Cambridge University Lecturer in Persian, introduces to the public his valuable book *Studies in Islamic Mysticism*\* No truer statement was ever made as to the ground of fraternity between East and West. In vain we seek the meeting-ground in a lower plain. Though St. Teresa belongs to the 16th century Christian Europe and Abu Sa'id to the 10th century, Musalman Persia, Hindu *Yogin* of a millennium before the Christian era or of two millennia after it will not fail to hail them as sister and brother of the same household. So thick is the blood relation between them, in spite of differences of creed, colour and country.

Islamic mysticism is more popularly known as *Sufism*. All learned definitions apart, the name *Sufi* was derived from *suf* (wool) and was originally applied to those Muhammadan ascetics who wrapped themselves up in coarse woollen *alkella* as a symbol of their repentance and renunciation of worldly pleasures. Sufism, as embodying certain spiritual experiences, especially an attitude towards God and self, defies all attempts at definition, as all mysticism does. There is no concisely brief formula that will conveniently express every shade of its personal and intimate religious feeling, Jalaluddin Rumi in his *Masnavi* ridicules the idea by telling the familiar story of seeing the elephant in a dark room. Some say it is a waterpipe, some say it is just like a large fan. Others, contradicting, aver their positive conviction that the animal must be like a pillar. Still others would give out their own version that it is nothing but a big drum. So on and so forth.

However, on the portals of Sufism it is written "All self abandon, Ye who enter here." The self's passing away from itself is the beginning of *Sufism*. Through the contemplation of the divine attributes the mind becomes so concentrated upon the thought of God that the self flees away from all objects of perception—thoughts, actions and feelings. This is technically called *Fana*. The nearest approach to it would be our term *nirvana*,

not in the sense of annihilation. Because in this state "God should make thee die to thyself and should make thee live in Him." It is said when the soul becomes absorbed in the Oversoul she is no more conscious of her own *non-existence*. The highest stage is reached when even the consciousness of having attained it, disappears. All conscious 'thought ceases, as it were. The soul passes out of her phenomenal existence. This is called passing-away, of passing-away, and the soul enters into what is said to be *baqa*, i. e., permanent 'abiding' in God. Music, singing and dancing are favourite means of inducing the state *Waqfat*, the passing away. In that state the soul sees nothing but God:

"In the market, in the cloister, only God I saw. In the valley and on the mountain, only God I saw. I passed away into nothingness, I vanished. And lo. I was the All-living—only God I saw." (From the Ode by Baba Kuihi of Shiraz).

No one can attain this state unless it is done for him through 'a flash of the divine beauty' in his heart. What follows is unspeakable. Truly says Maulana Rumi:

"The story admits of being told up to this point. But what follows is hidden, and inexpressible in words. If you should speak and try a hundred ways to express it, it is useless, the mystery becomes no clearer."

"The Mystic," observes Dr. Kufus M. Jones in his *New Studies in Mystical Religion*, "is not a peculiarly favoured moral who by a lucky chance has received into his life a windfall from some heavenly bread-fruit tree, while he lay dreaming of iridescent rainbows." But, on the contrary, the Sufi is a trudging and plodding traveller who is to traverse a long Path to reach his goal of union with Reality. The traveller advances by slow stages and the stages are repentance, abstinence, renunciation, poverty, patience, trust in God and, finally, satisfaction. They virtually occupy the place of our *Sadhan-chatushtaya*, the four-fold discipline. And the discipline is a *sine qua non*. No one will be allowed in the Sufi circle unless he is able to trace his discipleship, exactly as in this county, to the head of a recognized school—the director, technically called a Sheykh, Pir or Murshid. Repentance is to be understood not in its ethical sense. It means "turning away," its Old Testament sense and not its New Testament corruption. It simply means *conversion*. And every succeeding stage evolves out of the preceding one. But how is this first stage, conversion, brought about? It is brought about by love of God and that is a divine act—*ব্রহ্মরূপাঙ্কি কেবলম্*—"Love is not to be learned from men. It is one of God's gifts and comes of His grace." (As quoted by Reynold A. Nicholson in *The Mystics of Islam*). Absolute trust in God self-

surrender to its uttermost limit, that is insisted upon at every step. *Nafs*, the lower self, 'the flesh', must be overcome. Once a dervish fell into the Tigris. Someone wanted to bring help to him. The dervish said, "No." "Do you wish to be drowned," retorted the man. "No," replied the dervish. "What then do you wish?" With a grim determination the dervish replied: "God's will be done! What have I to do with wishing?" And the trust intends to be one in God. This is not peculiarly Islamic, it is Hindu as well—*একমেবাহিতীয়ম্*। Now, when you have got this "Sincere belief in the Unity of God and trust in him, it behoves you to be satisfied with Him and not to be angry on account of anything that vexes you"—*লোকান্নোদ্বিজতে চ যঃ*।

But these stages are but outward expressions of the devotee's endeavours after life eternal. There is a psychological chain of mental states—meditation, nearness to God, love, fear, hope, longing intimacy, tranquillity, contemplation and certainty—that really count. They are entirely in the hands of *অন্তরামী*—the inner controller. Over these spiritual feelings and dispositions a man has no control. Here God's mercy alone availeth:

"They descend from God into his heart, without his being able to repel them when they come or to retain them when they go."

(To be concluded).

—Modern Review.

### The Introduction of Babism into the United States

Feb. 21, 1901  
New York Sun. Condensed for PUBLIC OPINION

Babism, which is a branch of Mohammedanism, was introduced into the United States by a Dr. Kheiralla, who says he is a native of Cairo, Egypt, and came here seven years ago. His mission was to tell the people of this country that God had manifested himself in the flesh again, under the name of Beha Ullah. The latter was born in Persia in 1819 and died at Acre in Syria in 1892. He left a large family, the eldest of whom, the Abbas Effendi, was declared to be the incarnation of Jesus Christ. Abbas Effendi is now living in his father's palace, which is named Behjeh, or Delight, at Acre. He has but one wife and a few children, whereas his father, the Beha Ullah, had two wives and twelve children.

Some American men and women took an interest in this new faith as Dr. Kheiralla taught it, and at parlor meetings held by Dr. Kheiralla in New York were seen former Theosophists, Spiritualists, free thinkers, and agnostics, and also a few progressive people who still retained their membership in orthodox churches. There were a few others, who knew of Babism, through the very able books written on that sect by Professor Browne, of the chair of Persian literature at Oxford, England. The new faith, in the garb it first assumed in Dr. Kheiralla's hands, showed some of the features of Christianity, but Dr. Kheiralla mystified those who asked for a full exposition of his doctrine. Not one of his hearers knew exactly what he was teaching until the end of his course when, in the last lesson, he gave them the information that

God had come down to earth again and had lived for seventy-three years in Persia and Syria, and that his vicegerent on earth was his son, now living at Acre. Acre is called the Holy City by the Babists. It is a place not impossible to find by those who have time, money, and inclination to go there, and Dr. Kheiralla was listened to by some people who had curiosity enough to go to Syria and investigate for themselves. Only those succeeded in seeing Abbas Effendi who had letters or endorsements of some kind from Dr. Kheiralla. Those who did and those who did not see the "Holy Family," or some member of it, talked a good deal in Acre about what they had learned from Dr. Kheiralla, and much comment and no little criticism of the doctor followed.

Thereafter Dr. Kheiralla hastened to Acre himself and took into the presence of the new Messiah two American women converts. One of these was Mrs. Phœbe A. Hearst, the wealthy Californian, who now resides in Washington. Mrs. Hearst enjoyed the distinction of having Abbas Effendi pay her special attention, and bless her by laying his hands on her bowed head. When she, kneeling before him, was told to rise he bade her "be of good cheer." So much impressed was she by him that when she came back to America she increased her already liberal contributions to the cause until her gifts are said to count up into tens of thousands of dollars. She declared her faith in writing in these words: "I believe with all my heart and soul that he is the Master, and I hope that all who call themselves believers will concede to him all the greatness, all the glory, for surely he is the son of God."

A great many of the believers do not agree with Mrs. Hearst, and the sect in this country is now divided, one faction admitting that Abbas Effendi is the Christ, the other, with Dr. Kheiralla at its head, denying it, and urging that Beha Ullah is the only one who should be worshipped. Mrs. Hearst has been paying the expenses of several of the convert teachers and has made the cause her own. But if Abbas Effendi has a wholly devoted convert in her, he has also an American woman opposing his pretention to Messiahship. This is Mrs. Rose Owen Oliphant Templeton, a daughter of the famous spiritualist, Robert Dale Owen. Mrs. Templeton went to see Abbas Effendi, argued with him and tried to convince him of the folly of his course.

Sunday and weekday meetings are now being held in New York to propagate Babism. Mr. Arthur Pillsbury Dodge, the founder of the *New England Magazine*, who has recently visited Abbas Effendi and speaks of him as "Our Lord," has inaugurated a series of lectures at the Carnegie building to expound his teachings.

Indian Messenger Jan 12, 1932

LIBERAL RELIGION

AS RECONCILING EAST AND WEST  
TOWARDS A LEAGUE OF RELIGIONS

By Ramsden Balmforth

Before considering the answer to the question as to the way of reconciliation between East and West it will be necessary to trace, however briefly, the course of the modern religious reform movement in India, for it will indicate the way we are to go. That movement may be said to begin with the great name and work of Ram Mohun Roy. I need not dwell at length upon that as it is probably sufficiently well known, but I may indicate its chief features, as they lead on to the main stream of thought. Ram Mohun Roy can only be adequately described as an intellectual giant. His output of work was enormous. He has been called the father of modern India, and certainly the spiritual history of what may be called the Reformation movement in India goes back to him. Every student of Hinduism knows the story of his revolt against the orthodox faith and how he was turned out of the home for his heresies; how, also, attending the funeral rites of his brother, he witnessed, to his horror, the burning of his young sister-in-law on the funeral pyre of her husband. The sufferings of the girl so affected him that he vowed he would never rest until the land was freed from so barbarous a rite. In the year 1825 over 600 widows were burnt alive in Bengal alone. With the sympathetic co-operation of Lord William Bentinck, the Viceroy, he succeeded despite the fact that the orthodox Hindus petitioned both the Indian Government and the British Government to withdraw the regulation abolishing the rite. When, with the help of Dwarkanath, and later, Devendranath Tagore—the grand-father and father of Rabindranath Tagore—he established the Brahma Samaj, he laid his axe at the root of all those moral and social evils—suttee, child marriage, the subjection of women, and untouchability, which have so long disgraced Indian life and the lower forms of Hindu religious observance and ritual. He tried to substitute the pure worship of God as Spirit—the Spirit of Wisdom, Righteousness, Truth, and Love, in place of the worship of false images and conceptions of God, with their cruel requirements and customs.

But the significant thing which I wish to emphasise just now is this—that the religious reform movements which followed in the wake of Ram Mohun Roy, or which grew up alongside the Brahma Samaj, though differing in method, were very largely influenced by Roy's ethical and social ideals. The Hindu mystic, Ramakrishna for example, attended several meetings of the Brahma Samaj. He was much impressed, says M. Romain Rolland in his recently published life of Ramakrishna, by the fact that the members of the Brahma Samaj were trying to reach, through thought and reason, the same goal that he was trying to reach through love—identity and unity with the Supreme. But he left behind him a shrewd criticism :

You will never reach the common people [he said]. The great mass of the peasantry cannot follow your learned discourses. They do not understand the terms you use. What is the Absolute and the Unconditioned to them? They want something to love. God is in man. Show them, then, the human heart of God. And to do that you must *live the life*—with them and among them.

Family relief fund, Dacca East Bengal Brahma Samaj Rs. 5" in place of "Dacca Orphanage Rs. 5."

not how many more; and they have sent missionaries to Europe and to the United States. In addition to these, in 1875 Dayananda Sarasvati established the Arya Samaj which has now some millions of adherents. Narrower, perhaps, in its theology, the Arya Samaj is as advanced as the other reformist movements in its social ideals and activities, especially in its condemnation of the evils of untouchability, the subjection of women, and child marriage. To these again must be added certain subsidiary reform movements, such as that of the great religious teacher, Sri Narayana, whose spiritual activities, it is said, were exercised over one million faithful souls.

CONTEMPORARY REFORMERS.

With these religious reform movements in mind let the reader now recall some of the leading personalities in the national religious and political revival of to-day. The Tagores, and particularly Rabindranath Tagore, have attained an international influence and reputation. Gandhi is a Jain (?)—and something more. He is a national religious leader and reformist. Srinivasa Sastri is a member of the "Servants of India"—a reformist society. Sarojini Naidu, the poetess, must certainly have been influenced by the teachings of the Brahma Samaj, for she received her early education and training in the home of a well-known Unitarian family in London. Other leaders must certainly have been influenced by Ramakrishna, or Vivekananda, or Dayananda, or Sri Narayana, for the influence of these religious reform movements has spread throughout the length and breadth of India. Their work has been truly astonishing. They recall to one's mind the work of the Wiclifite movement in England and the preaching of the Lollard friars. The words of Mazzini are as true of India to-day as they were of Europe at the time they were written: "Every political question is rapidly becoming a social question, and every social question a religious question." Sophia Dobson Collett was right when she said that Ram Mohun Roy was "the prophetic type of things to come." He stands in history as a span "in the living bridge over which India marches from her unmeasured past to her incalculable future." The leaders of the reform movements in India may well build another span in that bridge.

But where, then, is the way of reconciliation? Surely, it now lies clear before us. All the movements I have named have, with varying emphasis, placed the religion of the deed before the religion of the creed, life and conduct before form and ritual. They are, in essence, liberal in spirit, though narrowed in some cases by a clinging to this or that traditional form of ritual, or to this or that Scripture as supernaturally given. But essentially, they represent the aspirations and the way of love, or, to be less vague, the way of loving kindness—the way of the wisdom of the heart, as against the way of dogma and ritual. Or, where dogma and ritual are thought to be necessary for this or that religion or type of personality, they are to be regarded as non-essential in those ethical, social, and co-operative activities which call for unity of purpose and endeavour. That means that we must have a League of Religions, based on a foundation of religious equality, with no prior claims of spiritual superiority for this or that particular form of religion. The test for all must be the test of experience. By their fruits ye shall know them. Belief and ritual must be so flexible as to allow for the free development of the spirit. And especially must that be so in international religious movements which seek common ground for the application of religion to the conduct of life. Where belief and ritual are not flexible they are an obstacle to this free development of the spirit. They are a barrier to the progressive accumulation of truth, to the acquisition

Kamini Kumar Chakravarti for Dhubri, Gopendra-narayan Sinha for Sylhet.

method which tells. Not a direct attack upon this or that religion, but an activity of mind, heart and will which will lead every religion towards the realisation of the larger aims and purposes which lie hidden within it, towards which, in its best moments, it aspires, and for which it longs

There are several movements at work in this direction in both East and West. The Rev. J. Tyssul Davis, the Bishop of Carlisle, and others, have sown the seed in England, which is already bearing fruit. Other groups are at work in Germany, Holland, and Switzerland, in India, and in the United States. Professor Rudolph Otto's article on 'An Inter-Religious League' in the July (1931) number of the *Hibbert Journal* is a pointer and an appeal in the same direction. In Geneva, in 1929, a conference embracing representatives of many of the great world-religions was held with a view to establishing a Congress or League of Religions in the interests of world peace. Other conferences, more fully representative, are being arranged. So the world moves. Every thoughtful student of Comparative Religion now realises that the great prayer and longing, spoken or unspoken, for the realisation of the kingdom of the Spirit on earth, is at the root of all the great religions of the world. They are now recognising that human life is under the sway of spiritual laws which man must learn to obey, and to apply to his own life, individually and collectively. And through these spiritual laws they are beginning to recognise a spiritual unity which binds the whole of humanity together, and which, wisely directed, will give to each member of it the means and the opportunity to live his or her life at its highest and best. For a full realisation of the way of reconciliation we need a higher synthesis of the thought and work of science, philosophy, and ethical religion, and it is only through a League of Religions that we can attain it. We are far from that full realisation yet, and one wonders sometimes whether our present civilisation is capable of attaining it. But the idea, the vision of it, is already in the world, and it is for the leaders and teachers in all the great religions to take the first step towards the realisation of it—to summon their followers to this high partnership as fellow-workers with the Spirit, so that they may take their part in the spiritual making of the world that is yet to be.

—*The Inquirer.*

### DR. A. K. REISCHAUER'S LECTURES AT WESTERN REPORTED BY

E. WHAN KANG, '32 *Dr. 31*

*Carsten Am Echo*  
During the five days from November 16th to 20th, we had with us two eminent lecturers who delivered lectures on vital subjects of the day. The two lecturers were Dr. Arthur H. Compton on the Elliott Foundation, and Dr. August K. Reischauer on the L. H. Severance Foundation. My lot is to report on Dr. Reischauer's lectures. Dr. Reischauer came to us as a qualified lecturer on the subject he dealt with, for he has been a missionary in Japan for twenty-six years and is a thorough-going student of Comparative Religions. His general subject was, "Christianity and Non-Christian Religions in the Modern World," under which he delivered five lectures. My report will be purely descriptive in a very condensed form; if there is any criticism, that is incidental. I have a very limited space to write; and it is impossible to criticise any subject without having a sufficient length to deal with the matter in hand.

The first lecture was on "Our Developing World-Culture and the Religious Chaos." Our lecturer pointed out the fusion of the cultural elements throughout the world. Applied sciences and the modern scientific industry furnish the material comfort of the people in the world. Political theories and social ideals form new standards of national and international life. The im-

provement of communication and the translations of books in other languages make the world-people think the same thought; educational systems are becoming the same the world over. Scientific discoveries brought great changes in the thoughts of man in the last fifty years. The fusion of the world-culture and the confusing new thoughts caused a great change in the religious thought. The Christian missionaries and the students of comparative religions brought the different religions of the world in contact with each other, and there appears some sign of amalgamation of religions. The attitude of mutual exclusion is being melted out. The secularism of the moralists and humanists is the great enemy of our religion. Philosophy of religion and comparative religion somewhat unduly magnified non-Christian religions. It is difficult to thoroughly know all religions, and is impossible to study any religion without an adequate knowledge of the language in which the religion is expressed. The purely scientific objective approach to any religion is untenable; on the other hand, the purely subjective treatment is also inadequate. The

true approach to any religion would be the combination of the subjective introspection with objective study. In the midst of these fusing world-cultures and changing human thoughts, the present phenomenon is the religious chaos.

The second and third lectures were on "The Nature of Religion and Its Truth-Values," under which the second lecture was to deal with "Some Adverse Theories of Religion." Our lecturer first pointed out the difficulty of defining religion. Almost all students of Comparative Religion have their own definitions of religion. But our lecturer was contented with this definition, "Religion is usually a quest for a richer life, which involves a belief in a Supernatural Being." Due to the misconception of the meaning of religion, many adverse theories of religion appear. (A) Religion as a "hang-over" from the past. This view is usually challenged by the modern man as having no value for him. (B) Religion as primitive philosophy of nature; this is the view held by Auguste Comte. Comte's positivism gives the lowest rank to religion (first, religious stage; second, metaphysical stage; third, positive stage). The religious stage, according to Comte, is the naïve, anthropomorphic explanation of the universe and God. (C) Religion as a projection of our subjective desire. "Religion is just kidding yourself." This "wish-theory" appears to some as having no value at all; others hold that if religion gives men happiness let them remain in it. (D) Religion as an instrument for human values. The pragmatic interest in religion is to keep men happy. Some regard religion as an instrument of state. The Japanese statesmen regard Christianity as identical with capitalism and use it as an instrument against communism. Some use religion as an instrument of culture. When the Japanese received Buddhism from the Koreans during the sixth century and following few centuries, their main interest was to import the Korean cultural elements of architecture, writing, painting, etc. (E) The Humanistic theory of religion. Ethical values lie in the human being. They do not lie in the spiritual God; man himself is divine. The eighteenth century German rationalism and the twentieth century American pragmatism produced the modern humanism. Lao-tse and Confucius gave the ancient humanism to the Chinese. This ancient humanism fails to meet the needs of modern man, so there appear Neo-Confucianism in China and Ethical Monotheism in Japan.

The third lecture was on "Some Theories Favourable to Religion." There is the modern view that "all religions are fundamentally the same in value." Most students of comparative religion agree with this view, and the Japanese statesmen favour this view. Hopkin

theory of "Relativity of Religion" does not lead us far. The synthesis of religion is a new movement. The new world-culture may produce an amalgamated religion. But Christians see a great danger of Gnosticism in this movement. The advocates of this synthetic religion find an organic unity. Buddhism is a great example of syncretistic religion. Kant's philosophy of religion shows the inadequacy of the traditional theistic arguments—ontological, cosmological, and teleological. According to Kant, religion is essentially based upon the moral being and the moral values. Empirical approach to religion will fail; only moral approach will succeed. Moral magnitude can only be measured in terms of the experience of the moral agent. Ritschl held that there is a real conflict between the subject and object, and between natural order and moral order. The moral values are only found in the Kingdom of God. Hermann viewed that the supreme person of Christ is the undeniable

entity of the moral values. Mahayana Buddhism regards Buddha as the personification of man's own moral ideas. Schleiermacher defined religion as "a feeling of dependence on the Infinite by the finite." Though he is pantheistic, when he comes to moral values, he brings personality in his system. There are four ways of approaching the reality: empirical, moral, esthetical, and, what the Germans call, "religious a priori." Here our lecturer presented himself as a mystic without explaining fully what his position is.

The fourth lecture on "Permanent Values in Non-Christian Religions in Japan" and the fifth lecture on "Christianity and the Future Religion in Japan" were delivered together in one single lecture. He pointed out that there are three major religions, the so-called "Shan-Kyo," in Japan; they are Buddhism, Shintoism, and Christianity. Confucianism in Japan is inseparable from Buddhism. The philosophically-minded Japanese syncretize these three religions in one. Shintoism, as the instrument of Japanese state, ranks highest in Japan. Its characteristic element is the loyalty to king and state; the state or king is the god of this religion. Our lecturer sees a "permanent value" in this element of loyalty of Shintoism. The loyalty to king implies the idea of personality of their object of worship. The present task of the Christian missionaries in Japan is to convert this attitude of loyalty and the idea of personality in Shintoism into a loyalty to and recognition of the personality of the Christian God. The Japanese Buddhism is very tolerant in accepting foreign religious elements; the Japanese Buddhists are simply open-minded. This religious hospitality gave the Japanese the capacity to adapt themselves to new situations. Our lecturer finds in Japanese Buddhism a religious tolerance as a "permanent value." Christian missionaries in Japan are endeavoring to assume an attitude of religious tolerance in inter-religious matters. Another "permanent value" the Japanese Buddhism presents, is the sense of practical moral wisdom and of the universal moral order. Christianity in Japan is now emphasizing the ethical values of the religion of Christ, and is endeavouring to present to them the idea of a personal God who is the Loving Father of mankind. Our lecturer, Dr. Reischauer, concluded his lectures with a missionary appeal to his fellow Christians at home.

## GURUVAYUR TEMPLE ENTRY MOVEMENT

Sir,—Every reasonable section of the people of Malabar were surprised and the majority of the caste Hindus, shocked by the attempt made on behalf of the untouchables to enter the temple precincts of Guruvayur and the consequent closing of the temple followed by the cessation of daily worship. Even the so-called Satyagrahis who were at first inclined to yield to the momentary temptation to celebrate their easy victory are not a little disturbed at the sudden and unexpected turn the events have taken. They have a well-founded suspicion that the triumph is only seeming, being fully aware that the aristocracy of Malabar in general and the Zamorin Rajah in particular whose very life is bound up with the prestige of this ancient temple will not submit to the blow wantonly struck at the premier religious institution of the district.

The situation is unparalleled in the history of this land of temples. Never in its long and chequered history has there been such high-handed interference with the right of worship. Imagine a temple and that one of the holiest and the most ancient in the whole of South India that could not be opened for fear of being desecrated. It cannot be denied that this turn of events is a victory, partial though it be, for the Satyagraha party and its wild and excessive propaganda. But it is notorious that there was misrepresentation on a large scale which caused, some panic and the temple had to be closed.

There can be no doubt that the temple will be opened ere long and worship allowed to be carried on as before. But the issue is momentous, and it is not improbable that the methods which proved so successful now and surprisingly so will not be tried again, especially as the Satyagrahis who want to thrust in the untouchables whether they like it or not are supported by a large section of the youth of the higher castes who are carried away by the frenzy of the moment.

There is such strange misconception regarding the rights and disabilities of the parties concerned that it is no longer possible to avoid giving expression to the views necessarily strong held by a large and influential section of the orthodox community. It is an undisputed fact that the temple was founded by a Namboodri Brahmin of old and endowed by the local Rajahs; considerable additions of landed property were made from time to time by pious Nayars. The practice still exists, free gifts of land being made by many Nayars for the upkeep of the temple. It is equally undisputed that no part of the property of the temple was given by the untouchables who now seek entry even if that would entitle them to enter. As in the case of similar institutions, the position of the temple and the rights of the worshippers depend upon the custom of the particular institution immemorial custom being under the Hindu law "transcendent law". The evidence of usage may be taken as a fair indication of the intention of the original founder whoever he may be. That evidence clearly shows that during the many thousands of years of the existence of the temple the untouchables neither sought nor obtained entry. It is however said that the temple is a public institution and that all Hindus irrespective of caste can freely enter into it and carry on worship as a matter of right. It need hardly be said that this view is the result of

an entire misconception of the origin and nature of the institution. The temple is only public in a qualified sense, only the members of the community which hitherto enjoyed the privilege of entering it being entitled to be admitted to worship. It is private so far as the rest are concerned. Even the managing trustee who in this case was the ancient ruler of the district cannot act against the intent and will of the founder, for that would be varying the object of the original trust. In a litigation between the Zamorin and Mallisseri Nambudri respecting the uraima right of this very temple, the High Court quoted with approval certain observations contained in the report (1850) of Mr. Conolly, the Collector of Malabar in which he said "The pagodas of Malabar generally are, and have always been independent of Government interference. They are either the property of some influential family, the ancestors of which either built and endowed them, or, as is more commonly the case, are claimed and managed by a body of trustees who derive their right from immemorial inheritance and who conduct the affairs of the temple under the patronage and superintendence of some Rajah or other person of consideration." The High Court held that the Zamorins when they were de facto sovereigns extended the sovereign right of control "to active participation in the management in the capacity of a superior and superintending trustee." The Zamorin who has therefore a peculiar right to control and regulate worship in the temple is nevertheless bound to conform to the usage of the institution and when there is satisfactory proof of usage "so long and invariably acted upon in practice as to show that it has, by common consent, been submitted to as the established governing principle of the institution", the rights of the parties are clear and any invasion of those rights is a clear transgression which should be promptly dealt with.

What then is the underlying principle of this novel claims? Now it must be remembered that temple entry is only an item in a political programme and has very little to do with social reform as such. It is not a religious or social reform movement which usually takes the form of a protest against the despotism and tyranny of the higher castes, and which may therefore be regarded as a genuine manifestation of the spirit of individual liberty and the "first stirrings of reform". It is a mere desire not to overthrow a corrupt or unwanted institution, but to interfere with the ordinary routine of daily worship. It is clear that a socio-religious question like this cannot be mixed up with politics. No political party can claim entry into any place of worship, public or private, for any excluded community in the teeth of the opposition of those in whom the right to exclude exists. If such a view were to prevail and become dominant, it would involve the destruc-

tion of civilized society by a wave of sheer vandalism or brute force.

Is then worship in the Guruvayur temple which has hitherto admitted only caste Hindus indispensable for the uplift of the so-called untouchables? Are they capable of worthily maintaining a socio-religious institution, or appreciating religious service which demands a rare religious outlook? Those who best know their social conditions will hardly dare to answer the question in the affirmative. Religious pre-

ileges presuppose religious capacity, and this must be proved before such valuable privileges are claimed not to be granted.

It is true that the caste system is a burden, being the immovable edifice on which India bases its conception of the order of the world. It is true that higher political development is impeded by the rigidity of the system which holds the people in separation. It undoubtedly holds the people in bondage by virtue of an unalterable arrangement which dominates all relations. But Brahminism in its harsher form has lost its hold upon the people, and the great distinction between the castes, its practical effect. Under the influence of western spirit and modern civilization, society is being reconstructed on a higher and nobler basis; on a different and more stable and less dangerous foundation. India can no longer tolerate untouchability as an institution. The personal freedom and the private rights of the untouchables have been amply protected and legally recognised, and every enlightened and reasonable caste Hindu is disposed to give the untouchables full political rights. But the problem of social privileges has yet to be solved. The true art of the statesman and the reformer lies in assisting as many as possible of the depressed classes to rise from the present degraded and disorganised condition into what is known as the citizen class where they can lead an independent national life and hope to rise gradually, but steadily to the highest position in the social fabric. It is therefore the right of the depressed classes and the duty of the caste Hindus to sweep away any remains of servitude or social inferiority provided established rights are not violated and existing privileges are not unnecessarily impaired. To destroy established rights is as much an injustice as to deny the untouchables their elementary rights.

The existing order cannot, therefore, be changed at once. Due respect should be given to the deep-rooted sentiments of other people. As men of practical wisdom, we must draw a sharp distinction between theory and practice. We must be careful in applying abstract principles to particular cases. When there is conflict between a modern theory and an ancient usage, we must try to effect a reconciliation between the two. If this is not possible, the theory must give way to practice unless the latter is opposed to natural justice. As it is, the Congress movement has been discredited in this place, and the temple-entry movement has done a permanent and irreparable injury to the cause of the Congress and indirectly to the political life of the country. The Congress must dissociate itself from the movement for the present, and the sooner it is done the better for all parties concerned.

T. Govindan Nair.

Chowghat.

Sir,—My attention has been drawn to a letter under the above heading appearing in your issue of the 2nd instant written by one S. S. S. in which a special appeal is made to me to help the cause of reform. S. S. S. asks quite pertinently: "What are these temples" and "who are the authors of these temples?"—meaning doubtless what the rationale is of Hindu Temple Worship. I wish he had pursued this investigation of his diligently, instead of joining those who glibly accuse the higher castes of selfishness and tyranny towards the so-called "Untouchables". I wish to repeat for the information of S. S. S.

and others who similarly question me, that I too am quite as anxious for the removal of "Untouchability" as they; but I want that this end must be secured by methods consistent with our Dharmic ideals, not by so-called temple Satyagraha which is based on utterly false history and false philosophy with regard to the origin of the "Untouchable" classes. As S. S. S. surmises, though vaguely, the "Untouchables" have for generations been not only addicted to unclean habits but following certain very sinful professions such as cow-killing, beef-eating, toddy-drawing, toddy-solling, dealing in hides and so on, in which professions man's higher nature gets woefully destroyed. The fact that some few though born as out-castes yet trod strenuously the path of purity and God-love till they became God-seers, that these are placed among their saints and worshipped by the caste Hindus, not only disproves the current hypothesis of unbroken caste tyranny, but also indicates the right way to reform. The "Untouchables" must give up their sinful professions and associations, and take to God-love; then alone can they cease to be morally "Untouchable." There is no force in the argument that among caste Hindus also some are unclean; the vices of a few however deplorable cannot taint, as the virtues of a few however meritorious cannot raise, communities whose sale; in any case one evil cannot justify another. Again Hindu temples are governed by "Agama" Shastras; every temple has not been built in one and the same way, nor is intended for one and all among "Hindus". Only those who have faith in the discipline and rituals of "the Agamas", who seek the blessings of Divine Manifestation under the special name and form and traditions of this or that particular temple need go to it. Hereditary beef-eaters, toddy-drawers and the like are kept out because their entry will interfere with the purity and discipline necessary for maintaining a temple as a holy place. Mahatma Gandhi knows very little of these "Agamic" injunctions; when once I tried to draw his attention to them, he put me off with a hopeless smile. It is most unfortunate that without diagnosing correctly the causes of "Untouchability," he has sought to prescribe a cheap remedy, and so given quite a wrong lead to the country. Lastly it is not enough that some single Sivaraj here or Ambedkar there claims to be as clean in his habits and profession as any caste Hindu; at least whole families must give up their sinful ways and associations, and get initiated into God-love even as caste Hindus get initiated, if they are to be separated from the rest, and admitted into temples. Some four years ago, at Sriperumbadur, the birth-place of the catholic Saint Ramanuja I myself attempted to preach

reform on these lines with the help of some very sympathetic Pandits; but our call fell on deaf-ears. The "Untouchables" in the villages wanted not God-love and temple-entry but cheap food and clothing! Will the reformers ponder over these hard facts?

M. K. Acharya.

No. 46, Linga Chetti Street,  
Madras, 12th January 1932.

Sir,—The removal of untouchability is a national problem. The question is bound up with the purification of Hinduism as the caste-Hindu regards only certain sections of the followers of his own religion as unapproachables and untouch-



ables. Men of other religions whatever be their habits, be he an African Negro or an Australian savago, are approachables and touchables. The stigma of unapproachability is the penalty that one has to pay for being born in India and in particular castes belonging to the Hindu Society. Fortunately the main authorities on Hinduism, the Gita, the Vedanta, and the Upanishads did not sanction such a practice, nay discountenance it. Even the Smritis and the Puranas do not expressly sanction the practice but custom which has certainly grown up on the basis of economic serfdom as in the times of feudalism in Europe, or of the indenture system of the present time in Africa and Fiji, sanctions it, and custom is not easily removed especially as the Hindu religion regards custom as one of the authorities in religion. It is this notion which is a bar to its removal.

But customs change, even, religious practices change, many of the old daily religious ceremonies advocated in the Grihya Sutras do not find currency at the present day, and the custom of untouchability whatever be its sanction based on the wrong notions of Karma and rebirth is bound to be given up especially as the time spirit as well as economic conditions are against it.

When education spreads, and wealth increases among the untouchable classes the custom is bound to die consciously or unconsciously. The orthodox who seeks justification in his puritanical notions of Saucha ahcarams recognises the fact that untouchability is bound to disappear.

The assertion of the untouchables for rights of worship is based on the idea that all who profess to belong to the same religion—the orthodox does not deny that the untouchable is a Hindu for to deny it is to deny his born stigma of untouchability—have the same rights of worship in temples. No Muslim or Christian is denied his right to pray in any mosque or church. "But temples are different in character" says the orthodox, "for each caste has its own temple which belongs exclusively to it and no member of other caste has any 'right to worship' there." This is an extraordinary dictum which elevates each caste to be separate religious community and reduces Hindu community to atoms. The fact is otherwise, No caste preserves a temple for its own exclusive use, and all caste-Hindus have the same rights of worship in the same temple, and if the Brahmin alone enjoys certain privileges inside the temple it is because he belongs to the priestly class. His rights of worship are not different but some Brahmins only share the benefits or perquisites, and the Satyagrahis do not claim ministry.

Whatever be the rights or otherwise of the movement towards temple entry, the Avarnas have thrown the challenge for religious Swaraj within Hinduism, and the closing of the temple at Guruvayur has brought the matter to a crisis. The Caste-Hindus have now to come to definite conclusions regarding the claim of Avarnas. A religious Round Table has to meet both of the orthodox and the reformers, discuss the question threadbare and come to definite conclusions so that the solution is not left to particular trustees of temples, or particular villagers to fight the claims of Avarnas. There is no use of shelving the question, or display an uncompromising attitude. The Guruvayur temple is the Tirupati of Malabar and an urgent solution is required to start worship there again. The Zamorin as trustee must call an emergent meeting of the representatives of all the trustees of the temples of Malabar including the States

of Cochin and Travancore where the Durbars could accept the decisions and act upon them and also of the leaders of thought and various authorities in religion. The caste-Hindus must move together in this respect, and individual idiosyncracies must give place to joint action. Individual remarks of some obscuratist are regarded as the opinion of the whole caste-Hindus and Avarnas also adopt an uncompromising and hostile attitude. Whatever may be the decisions of the meeting 'unapproachability' must be universally abolished as otherwise the Avarnas would not accept the decision. As for other matters the caste-Hindus must give definite decisions to the degree of the rights of worship within the temple which can never be anything less than the rights enjoyed by the Non-Brahmin caste Hindus. Such a decision will strengthen Hindu religion, and unite the various disintegrating elements, as well as instil a pride of faith in the Avarnas, and capture their imagination as well, so that reconciliation among all classes is easy. Will the caste Hindus rise equal to the occasion? Will they give up irreligious practices? Will they purify their own faith and instil a pride of faith in all classes professing Hindu religion? or will they allow particular obscurantists to disunite the people? The Zamorin has a special responsibility in the matter which by his traditional position he is eminently fitted to discharge. It is hoped he will call for a Round Table meeting of caste Hindus and proclaim the decision for the guidance of all trustees of temples, as well as issue guidance for the villagers.

'A Hindu.'

Sir,—In continuation of my letter, which you have kindly published in the issue of the 9th instant, on the question of temple-entry, I wish to refer to the developments that have since taken place at Guruvayur.

It is understood that the temple authorities had to close the temple on account of the apparently intolerable position created by the would-be entrants. The new Zamorin of Calicut has issued a statement that this closure has given him great pain and that he therefore does not wish to have his usual installation ceremonies and other festivities until the situation changes. The Zamorin appeals to the Nair Sthanes of the temple to help him out of his distress.

To those who know what the feeling of the orthodox majority of the Hindu

population is towards the movement, though it is not so organised and articulate as the facts would warrant, it needs no saying that it is impossible for any would-be worshipper to exercise his age-long right to go with his customary acharas intact and worship at a shrine, when it is under siege by Satyagrahis. This right, it is the duty of the Government as the ultimate authority in a country to safeguard for every citizen. Government having failed in their duty, the closing of the temple was perhaps the only step which the temple authorities could have taken. But it is a matter of consideration whether Government, who have no hesitation to pass anti-molestation ordinances in regard to economic picketing, should sit silent when molestation of a more pronounced and unprovoked kind is going on in respect of religious institutions. It is quite possible that a Christian Government and people who have imbibed their intellectual influence fail to see why an institution professing to be a 'House of God' should not be open

to all. But in regard to this point, I have more than suggested in the questionnaire contained in my letter of the 6th instant that the Hindu temple is not a "House of God" in that sense. For the present, I must leave it at that. But I feel that His Excellency the Governor and his Government are taking a serious responsibility in the eye of the large orthodox mass of the country by maintaining a non-possimus attitude in this matter.

To the Zamorin and to the Nair Sthanes who are the custodians of the temple and its traditions, I must say that they are greatly to blame for having allowed the situation to advance so far. The talk of throwing open temples to communities who had not sought entrance into them before and the majority of whose members still do not seek it and would not exercise the right even if conferred, has been long in the air. Resolutions in Conferences and newspaper discussions have been long going on and there is no excuse for the wardens of temples not to have taken note of them but to have sat mum. It was their plain duty to disinfect the atmosphere of public opinion then and there, if they thought that the atmosphere was being infected by wrong ideas. Not only did they not do that, at least to the extent they should have, but they have not, as far as one could see, adequately countered the present campaign. They must have known that the movement was being carried on under the auspices of the biggest political body in India, the National Congress, and was inspired, if not encouraged, by its guiding heads.

Even now, it is not too late. Those who for any reason, secular or religious, stand out against this campaign, should take common counsel and point out to the world in unmistakable terms that far from creating unity in the country it is operating as a potent factor for disunity. It is also their duty to go on deputation to the Head of the province and present their case. Only, that presentation should be, in no apologetic spirit. It should not be a mere petition for mercy towards a custom that is already dying, but which it would be hard to bump off unceremoniously. The spirit of approach should be one of preparedness to show that the custom in question is right from all standpoints, and not unrighteous either in design or in practice, and is entitled in all seriousness to protection by the responsible government of the land.

N. Subramanya Aiyar.

Trivandrum, Jan. 11.

Sir,—Mr. N. Subramanya Aiyar in his contribution to the columns of your valuable daily, under the above heading, has given the benefit of his views and also he has put certain, altogether not unimportant questions, which require the consideration of the public.

"The position in regard to Hindu temples and their conduct would be greatly cleared by an honest understanding of what a Hindu temple is" says Mr. Aiyar—Surely this is what every one should have in view, before entering into any discussion of public questions, particularly a question like the untouchability problem. Let us see how far Mr. Aiyar himself has observed the maxim that he commended to the public. Has he understood the question of the removal of untouchability aright? Has he considered all the aspects of the question in the spirit of sympathy and goodwill? The answers to these questions will be clear if we go through his letter carefully. No, he has not understood the point of view of those who desire to remove the one and only baneful evil

of our society. For had he studied the question of 'Temple-entry by the Depressed classes' with unbiassed mind and tried to see what is the point of view of the advocates of "Entry into temples by the so-called untouchables," he would not be mis-stating, I believe without any intention, the arguments of those who advocate the admission of the untouchables into our holy temples. Those of us who plead that the Depressed Classes should be allowed to enter our temples, do so, not because that the temple is the house of God and every person who believes in God should be allowed, but because that every Hindu should have the right of entry into the house of God of Hindus. Mr. Aiyar tries very ingenuously to put the question of temple-entry on the basis of Atheism vs. Theism—and that in our contention, Mr. Aiyar is perfectly right in asking the people to go to Church or Mosque, but unfortunately that is not the point at issue. The whole point is this. Have not the people who form the part and parcel of our holy and much praised Hinduism, the right of entry into the house of our God? This issue must be settled if Hinduism should maintain solidarity and be a powerful factor in politics. Otherwise we can go on placing obstacles in the way of reformers and commit national suicide.

Now I shall come to the questions of Mr. Aiyar and try to answer them to the best of my understanding of Hinduism.

(1) Yes. We believe, at any rate the average Hindu, not versed in Vedic philosophy believes, that a Hindu temple is a place where one can go with petitions to God to be heard and granted. If not what for else people go?

(2) Because our form of worship is altogether quite different from that of Moslem or Christian form of worship and also our conception of God is entirely different from the Christian and Moslem conceptions we do not go to any place of worship. I am really surprised that Mr. Aiyar should have thought fit to put this question. He knows the differences between the Christian philosophy and the Hindu philosophy, between the Moslem philosophy and

the Hindu philosophy and I am sure Mr. Aiyar knows that we have not attained that high standard of seeing God through any religion. Therefore we want that our religion should be a religion for all of its members. Our religion cannot and is not, I am quite certain, for one class of people. And

God is not so very partial, rather cruel to say that he is the God of only one set of people and not for all of us. If really our God is of this temperament, there is no other alternative than to go to the God of Moslems or Christians. I cannot believe that our God who is supposed and honestly believed to be omnipresent can be so very unkind as to disown a portion of his own children, in spite of whatever Mr. Aiyar may write to the contrary.

(3) If mantras and tantras do not stand in the way of other than Brahmins, who are admitted into the temples, who, I know, are not versed in mantras or tantras, how can they stand in the way of the poor untouchables, I ask?

It must be remembered that the untouchables do not ask for any other privileges except those enjoyed by those who are a title more fortunate than they are. Therefore, this argument of mantras and tantras standing

in the way of the untouchables is unsustainable.

(4) The caste ideal might have been of some use when the caste system was founded, but it has now outgrown its usefulness and has become an obstacle and therefore it must go—the caste systems if it is continued any longer, will do greater harm than even doing nothing.

5. This question admits no answer in view of the fact that no one who desires to see Hinduism reorganised in order to suit the modern conditions.

6. Whether untouchability is practised by one community against another or not, it must go wherever it is found. It is certainly a question of equality and no one need be ashamed of advocating equality between man and man. Surely, wherever the door is unjustly shut, it must be opened and it will be opened—and there is no doubt that it will be opened very soon.

(7) As for this question, Gandhiji has in unmistakable language explained who is a Sanatanist Hindu and I am sure Gandhiji will have no objection to explaining once again his idea of Sanatanism.

P. Balasubramanya Mudaliar.

Madras, Jan. 10.

[Correspondence on this subject will now cease.—Ed. H.]

# DR RASH BEHARI GHOSH'S PRESIDENTIAL ADDRESS.

(FULL TEXT.)

*Delivered Dec 30-1908*

BROTHER DELEGATES, LADIES AND  
GENTLEMEN,

## NO OMINOUS SIGN.

The fears which for months haunted the minds of some of us have proved groundless. The genial predictions of our enemies so confidently made have also been falsified. For the Indian National Congress is not dead nor has Surat been its grave. It has been more than once doomed to death but rely upon it, it bears a charmed life and is fated not to die. It is true, a few men have left us but the Congress is as vigorous as ever. We have now closed up our ranks and though some of us clung convulsively to the hope that those who have now deliberately committed political suicide would still continue to fight the good fight and keep the faith. They soon found out their mistake. There can be no reconciliation with the irreconcilable.

The first ominous sign of a movement which has since unmasked itself in the Benares Congress in December 1905, after the reactionary policy of Lord Curzon had culminated in the partition of Bengal. It was at Benares that the boycott of English goods which had been started in Bengal by way of protest against the partition of the province was declared to be legitimate, not however without some opposition from those who thought that such a step might ultimately end in hostility to the Government. The new movement started in 1905 reached its second stage in Calcutta, where there was a stormy session, and an open rupture was averted only by the tact and authority of Mr. Dadabhai Naoroji. By that time the new party, who made no secret of their contempt for the moderates, had sketched out a comprehensive policy of passive resistance modelled on the Irish Sinn Fein. They insisted on a boycott not only of English goods but of the English Government itself, though their policy was veiled under the name of self-help and self-reliance. The relations between the two parties thus became strained almost to the breaking point in 1906, and the struggle had reached a still more menacing stage before we met at Surat last year, when the session had to be suspended amid tumultuous and unedifying scenes. And why?—simply because the Congress refused to be dragged from its old moorings by the new currents which had been set in motion.

## THE OLD MOORINGS.

Our National Congress has, I need hardly remind you, from the very beginning strictly adhered to constitutional methods of agitation and has never encouraged disloyalty of any sort or kind. It is true like all other institutions it has passed through the inevitable process of evolution, but it has never faltered in its loyal devotion to the Empire. And at Surat it remained firm to its creed and refused to purchase unity at the price of principle and to loyalty. Now, I will not wander into the boundless realm of the might have been but will only say this:—Those who have gone out of us, were never of us, for if they had been of us they would no doubt have continued with us. Our paths now lie wide apart, and a yawning gulf separates us. It is however permissible to us to hope that these wayward wanderers, if I may say so without

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offence, will come back to us and be ours again joining hands and hearts with us and fighting under the old banner—that banner to which we have always been true,—and by which we have again solemnly pledged ourselves to stand, never again to part. But we will not, we cannot, we dare not extend the hand of fellowship to them so long as they persist in their present insensate policy.

## DEFENCE OF CONSTITUTION.

Brother Delegates, we have been charged with having imposed a new constitution without a mandate from the Congress, but I can hardly believe that our accusers are serious. In the first place there is no question what-

ever of compulsion or of a brand new constitution. The constitution is not brand new and nobody is compelled to accept it. In the second place, is it not the idlest pedantry to say that the convention which we were driven to summon at Surat when the regular machinery broke down—a convention at which over eight hundred delegates were present,—had no authority at all to act in the unforeseen emergency which had arisen? If we were always obliged to move only in the beaten path, we could not move at all. "In a wilderness," said Maynard on a historical occasion, "a man should take the track which will carry him home and should not stand crying 'Where is the King's highway? I walk nowhere but on the King's highway.'" There are also other precedents familiar to every student of history. But what is the use of speaking of precedents or of history or of the counsels of common sense, to those who for their own purposes, are determined to belittle the Indian National Congress?

## "BREAKING IN BLESSINGS."

Brother Delegates, I must confess it was not without considerable misgiving that I accepted the invitation of the Reception Committee to preside at the present session as I was then inclined in common with most of my countrymen to take a very gloomy view of our position and prospects. For if the situation last year was full of grave anxiety, the year which is just closing was marked by still more sinister omens. I am not, I trust, a pessimist; but a succession of repressive laws and deportations under a lawless Law will sap even the most robust optimism. In the course of the last few days, however, the condition of things has entirely changed, and the clouds which darkened the political sky and which we watched so long with fear and trembling are now dissolving in rain. The words of the poet have come true:—

"The clouds you so much dread  
Are big with mercy and shall break  
In blessings on your head."

They are now breaking in blessings over your heads, slaking the parched and thirsty earth. The time of the singing of birds is come, and the voice of the turtle is heard in our land. English statesmanship which as Lord Morley justly boasted has never yet failed in any part of the world, has risen to its fullest height at this critical time, and has seized the golden moment, for it knows the season when to take occasion by the hand, not to suppress but to guide the new spirit which England has created in India. To have dropped the policy of conciliation at the present moment

would have been a sign not of strength but of weakness. In justice alone lies the strength of rulers—justice which owes no account to the little prudences of the hour. And English statesmanship has dared to be just because England has a national conscience. It has dared to be just because it knows no fear. It has dared to be just because it has no real faith in the cult of canteen ballads,—the tinsel imperialism, which tells us that the white man was created only to bear the burden of the brown.

#### HIS MAJESTY'S MESSAGE.

The reforms which have now been announced were foreshadowed in the King Emperor's message which came to cheer us in our hour of deepest gloom and dejection, of affliction and of shame. It was truly a message of peace and good will, full of the most kindly, most sympathetic, most friendly feelings towards his Indian subjects breathing the same noble sentiments which inspired the Proclamation of Queen Victoria. It has been said that the manifesto is spiritless and rather superfluous. It was not, I make bold to assert, spiritless nor superfluous. It was not spiritless, because it solemnly reaffirmed the great Charter of 1858. It was not superfluous because it distinctly announced a policy of progressive development in the direction of self-government.

The language of the Queen's Proclamation, the keynote of which was the equality of races, was perhaps equally plain on one point. But can any one truthfully assert that it received a generous interpretation in practice? Did not a brilliant Viceroy attempt to explain it away in a famous speech and deliberately lay down the policy of excluding Indians from the higher branches of the service? The National Congress protested against this policy, but Lord Curzon would not pay the slightest attention to our protest. He would not be Lord Curzon if he did. We have a right to bring against Lord Curzon the same charge that Shylock brought against Antonio: 'He hath scorned my nation'—a nation justly proud of their literature, justly proud of their philosophy and justly proud of their ancient civilisation.

#### THRESHOLD OF A NEW ERA.

We are now on the threshold of a new era. An important chapter has been opened in the history of the relations between Great Britain and India—a chapter of constitutional reform which promises to unite the two countries together in closer bonds than ever. A fair share in the Government of our own country has now been given to us. The problem of reconciling order with progress, efficient administration with the satisfaction

of aspirations encouraged by our rulers themselves, which timid people thought was insoluble has at last been solved.

#### LORD RIPON'S SELF-GOVERNMENT.

The people of India will now be associated with the Government in the daily and hourly administration of their affairs. A great step forward has thus been taken in the grant of representative Government for which the Congress had been crying for years. One of the leading features of the proposed reforms which are all based upon a progressive policy, is the extension of local Self-Government, perhaps the most potent instrument of Political Education. This is not entirely a new departure, but the policy with which the honour-

ed name of Lord Ripon will always be associated, never had a fair trial. A single-minded English nobleman of the best type, Lord Ripon believed that righteousness exalteth a nation. He believed that a nation like an individual, has a conscience, and that England's duty to India would be discharged only by making the people gradually fit for Self-Government. The development of Local Self-Government was, therefore, one of the objects nearest to his heart.

But who does not know the fate of the measures introduced by him; who does not remember the angry controversy which urged round Lord Ripon's administration; who does not remember the threats of a white mutiny; who does not remember the open insults to the Queen's representative. It was not the Ilbert Bill which convulsed the Anglo-Indian world but Lord Ripon's attempt to give the local representative councils some actual share in the government of their districts and it was certainly not his lordship's fault if the reforms proposed by him proved an illusion, a mere barmecide feast. But we are no longer going to be fed on illusions. Henceforth we shall have an effective voice in directing the policy of the Government, in the administration of the country. Henceforth we shall be able to initiate discussion on all questions of public importance, and to pass resolutions which, though they may not be binding upon the Government, are sure to receive attention. Indian members will also be admitted to the Executive Councils. The debate on the Budget, again, will be a real debate and not a mere academic discussion, while the right of interpellation will be considerably widened. Henceforth the Executive will not be able to control all provincial legislation. In a word we shall now have something like a constitutional Government in the place of an autocratic and irresponsible administration. Lord Morley has also promised, not obscurely, that the Bombay and Madras system will be introduced into the larger sister provinces. And if the principle of dispensing with an official majority has not been for the present extended to the Imperial Council, we have no doubt its application will not long be withheld, if the result of the experiment in the Provincial Councils proves satisfactory.

The reform scheme has, no doubt, been very carefully thought out, but it is impossible to say that it is not susceptible of improvement. And it is quite open to you to suggest such alterations as would facilitate its practical working, and I am sure any reasonable representations made by you will receive every attention from the authorities. I would, therefore, invite your attention to the best method of securing the proper representation of the people in the Legislative Councils, and in this connection, I would ask you to consider the question of the constitution of the electoral colleges. It would also be for you to consider whether the appointment of an Indian member to the Executive Councils should not be guaranteed by Statute, instead of being left to the pleasure of the Secretary of State for India for the time being. We cannot always have a Morley at the helm in England, nor a Minto at the head of the administration in India. We do not know what the future destiny of India may be.

“FUTURE IN OUR HANDS.”

We can see only as through a glass darkly. But of this I am assured, that on our genuine co-operation with the British Government depend our future progress and the development of a fuller social and political life. Of this also I am assured that the future of the country is now in a large measure in our own hands. And we owe it to ourselves, we owe it to the Government which has generously recognised the justice of many of our claims, to show that we are deserving of the confidence of our rulers. And, above all, we owe it to our countrymen to give that generous support to the Government which can alone promote their happiness and lead to further reforms. If we are apathetic or do not wisely exercise the privileges now given to us, we shall show to the world that we are unfit for the duties and responsibilities of citizenship. The fault will be ours, the humiliation and the disgrace. Remember that our enemies will always be on the watch. And if we fail to discharge our duties properly the fate of the country will be sealed. Speaking for myself, I have no such craven fears. I am confident that we shall all loyally co-operate with the Government in promoting the welfare of the country. And I am equally confident that such co-

operation will strengthen existing authority and impart to the administration an efficiency which a foreign bureaucracy with the best intentions can never hope to attain,

#### GRATITUDE OF THE NATION.

To the impatient reformer who thinks that the proposed measures are in some respects inadequate, my answer is, as we all know, that to disdain anything short of an organic change in institutions is nothing short of political madness. Reckless change is dangerous, and the most ardent patriot must see the wisdom of accepting reforms, which if they give satisfactory results are sure to lead up to larger reforms. Remember there is no finality in politics. Of one thing I am certain. One thing I know. The nation, as a whole, will accept these reforms not in a spirit of carping criticism, but with the deepest gratitude.

And this reminds me that if ever there was a time when we ought to rally to the support of Government, of law and of order, if ever there was a time in which all loyal subjects ought to co-operate with the Government, that time is this. And here I must say that we cannot be too grateful to Lord Minto, who has displayed a rare courage and firmness in trying times and has steadily refused, though determined to put down lawlessness to follow the unwise policy of his predecessor, which has given rise to all those troubles he is meeting so manfully.

#### A REFERENCE TO LORD CURZON.

Lord Curzon seems to think that he has seized the full meaning of the new movement. In his lordship's opinion, and we know that what Lord Curzon asserts even once must be true, the whole of the unrest is due to the study of Mill on Liberty and Burke on the French Revolution. He forgot, I may note in passing, to refer to his own Indian speeches, which we can assure him were very widely read by the people of this country. Lord Curzon also speaks of the victory of Japan over Russia and the whispering galleries of the East, and protests against the notion that the readjustment of the boundaries of Bengal—his euphemism for the partition of the province—has in

any way contributed to the ferment. Now I confess I can not speak with the authority of his lordship; for I know of no calculus which can integrate the minute but powerful forces which are stirring in the hearts of New India.

#### CAUSES OF THE UNREST.

The history of the unrest was sketched by a master hand only the other day in England and I am not presumptuous enough to think that I can improve on the picture drawn by Mr. Gokhale. I may, however, venture to add that acquittals or very light sentences in some criminal cases in which the accused belonged to the governing race have contributed not a little to the general discontent. Another potent cause which many thoughtful Englishmen have noticed with deep regret is the insolence and the overbearing language of some members of the ruling class. Of course we do not for obvious reasons expect to find in the manners of every Englishman in this country the repose which stamps the case of Vere de Vere, but aggressive rudeness in language and behaviour might easily be avoided.

By one of those strange ironies of fate, so common in political history, Lord Minto was called upon to face the unhappy consequences of Lord Curzon's policy. He felt himself compelled owing to the growing discontent to enact repressive laws to restrain freedom of speech and of public meetings, but as all experience tells us secret crime invariably dogs the footsteps of coercion. That which has happened in every other country happened in India,—discontent was driven beneath the surface. The effect on those who are too young to be wise, too impulsive to be rational, was simply disastrous. Some of them who at first refused to meddle with Cæsar or with the things that belonged to Cæsar and said they would obey him in his place, began to dally with treason; for the first false step in all such cases generally leads by a tragic necessity to that easy descent with which we are all familiar. But the number of such persons was very small, infinitesimally small. And Mr. Tilak, for many years the central figure in the new movement in which he played a notable part, shall be my witness. That gentleman very candidly told an Englishman who was travelling in this country last year, "Certainly, there is a very small party which talks about abolishing British rule at once and completely, that does not concern us; it is much too far in the future. Unorganised, disarmed, and still disunited we should not have a chance of shaking the British Suzerainty."

#### NO WEARING LOYALTY ON SLEEVES.

And this reminds me that we have been charged with having maintained an ignoble silence in this time of crisis. Our first answer to this indictment is that we have not been silent. Our second answer is, that we have no faith in mere protestations of loyalty which must be superfluous. When certain British subjects in the Cape told Lord Milner that they were loyal to the Crown, his lordship replied, "Loyal, of course you are loyal

it would be monstrous if you were not." Let us free our minds of cant, of "nonsense talk" to use the language of the Maharaja of Benares, a phrase which, I believe is destined to be historical. What I ask, would an Englishman say if he was asked to join in a loyal demonstration, what would be his feeling, would he not treat the invitation as an insult? As I said only the other day from my place in the Viceregal Council. "We must be mad if we were really disloyal. But we disdain all spurious loyalty. We are not Pharisees. We do not wear our loyalty on our sleeves, for it must be above all suspicion. To doubt our loyalty is to doubt our sanity. We condemn from the bottom of our hearts, all seditious movements and we condemn anarchism most because it is opposed to the laws of God as well as of man. But with the reforms in the administration we are confident that sedition will wear itself out. Anarchism sometimes may die hard. But it will die, it is bound to die, because it is in opposition to the best traditions of our race. Anarchism, I repeat, is bound to die, because it is in opposition to all those precepts of pity and of compassion for the lowest of God's creatures, which are our great, our priceless heritage, and which have raised man from a brute, to a height a little lower than the angels."

#### COERCION CREATES ONLY DISTRUST.

A season of universal rejoicing is not the time to make unfriendly criticisms on the action of the Government in enacting repressive laws and I hope and trust that the memory of these drastic measures will now be buried in oblivion in the same grave with the misdeeds of a few misguided political fanatics. We must also remember that though the Government have been armed with some new weapons they have been rarely used. Thus the Public Meetings Act was put into force only in one district and that only for one year. The Press Act again has been called in aid only in three cases. Speaking for myself, I am not enamoured of a measure which is a serious menace to the freedom of the press. But in fairness to Government we should remember that in the present state of the country a temporary measure of the kind was perhaps necessary. The distinction between the approval of a recent crime and the discussion of an abstract proposition, like the morality of the action of Harmodius and Aristogiton, is always very fine and those who engage in such discussions in times of public excitement should know that they can only do so at their peril. But though incitements to violence must be punished and organised lawlessness must be put down with a strong hand, the expediency of prosecuting people for seditious writings or speeches is open to grave question. A sustained campaign of repression may be necessary in case of grave peril to law and order, but you cannot prevent the spread of opinions, however mischievous, by sending the speaker or writer to gaol. You cannot imprison the mind. It is always its own place. Outrages, and direct incitements to outrages, must, I repeat, be punished and punished severely. But argument can only be met by argument. Coercion and even the appearance of coercion tend to create only distrust and suspicion. We all

know the story of Jupiter and the rustic who listened with attention as long as the God tried to convince him by argument but when on his happening to hint a doubt, Jupiter threatened him with his thunder said "Now I know that you are wrong, Jupiter, for you never appeal to your thunder when you are right."

#### A HISTORICAL ANALOGY.

And this brings me to the numerous prosecutions for sedition during the course of the year. There have been altogether, I believe, about twenty prosecutions and as many convictions. In moments of political passion when feeling runs high an editor or speaker who is convicted of sedition, however rightly, comes to be regarded by a section of the people as a martyr. But we do not want any fresh additions to the new Indian hagiology. The roll is already long enough. "He has set his heart upon being a martyr" said William the third of an acrimonious Jacobite "and I have set mine on disappointing him." Lord Macaulay contrasts the policy of William the third with that of his father-in-law who refused to remit a cruel sentence of flogging passed upon a clergyman saying, "Mr. Johnson has the spirit of a martyr and it is fit that he should be one". "These two speeches," observes the historian, "would alone suffice to explain the widely different fates of the two Princes." I am, I know, stating a mere common-place fit to adorn copy books when I say that criticism, however trenchant, or drastic, cannot do much harm so long as the administration is in a sound condition. It is sure to come to nought, for it must always be powerless against the innate conservatism of a settled and civilized society. The true secret of the power of agitators is, as Macaulay pointed out long ago, the obstinacy of the rulers. A liberal Government always makes a moderate people and this is as true of the East as of the West.

#### SEDITION TRIALS IN INDIA.

It has been said by a well known writer on the Constitutional Law that the legal definition of a seditious libel might, if rigidly interpreted, put down all prevailing forms of political agitation. But a jury are not bound by a too strict interpretation of law and a man, therefore, may publish any thing in England which twelve of his countrymen think is not blameable. In India where in trials for sedition the safeguard of a jury composed of the countrymen of the accused is wanting, a prosecution can only be justified when the public peace is imperilled by wild writings or speeches. As the Court of Directors said, "not only should justice be done but people should be made to see that justice is being done." Where, however, an Indian is convicted of a political offence, I do not know of any glasses which will make his friends see that justice has been done. However this may be, the severity of the sentences in many cases has, undoubtedly, called forth very strong comments even from those who have no sympathy whatever with seditious utterance. Braxfield was not a model judge. But no candid man can deny that the Convention which sat in Edinburgh aimed at revolution. It was only the harsh sentence that sank deep into the minds of the Scottish people whose feelings found expression half a cen-

tury afterwards in the Martyrs' Memorial on Cotton Hill. Now the East may be the East and the West may be the West, as the uncrowned poet laureate of the new Imperialism assures us. But the propriety of a sentence is not a question of latitude and longitude. It is also permissible to doubt whether a system which places political offenders on a level with ordinary criminals is absolutely perfect. They should at least be spared the humiliation of herding with felons.

#### AN AMNESTY FOR POLITICAL OFFENDERS.

#### MODIFICATION OF PARTITION.

Would it be too presumptuous to hope that if everything goes on well and the country settles down, as it must in a short time, a general amnesty will be granted to all political offenders and that those who have been deported will be restored to their homes? Would it again be too presumptuous to hope that the partition of Bengal will be modified? A more unpopular measure was never passed by the Government. Our grievance may be a mere sentimental grievance, but a sentimental grievance means a grievance that is felt. The wound which was inflicted in 1905 will never heal, and it would be lamentable if the success of Lord Morley's liberal policy was jeopardised in the slightest degree by his failure to undo a grave administrative error,—the greatest blunder, according to Lord McDonnell, ever made in India. I have pleaded more than once for the modification of the partition, and have no desire on the present occasion to repeat myself. But this I am bound to say, even the liberal concessions now made may, in some measure, lose their savour, if this great administrative blunder is long allowed to remain unredressed. The partition may be a settled fact, but it is still an unsettled question.

#### SOME MORE TOPICS.

I find I must stop. I should have liked to say a few words on the rapid and appalling growth of military expenditure and the recent addition of an annual burden of Rupees 45,000,000, against which Lord Minto and his Council, always watchful of the interests of the Indian taxpayer, have entered a strong protest. I should have also liked to say something on the delay in carrying out the solemn promise made nearly two years ago, that primary education shall be free and judicial functions separated from the executive. I should have also liked to make a few remarks on the high mortality from plague and malaria, on the University Act and Regulations which many people fear are likely to hinder the growth of high education in this country. But I feel, I cannot detain you much longer.

#### THE LATE ANANDA CHARLU.

I cannot, however, conclude without referring to the very severe loss which the Indian National Congress has sustained in the death of Mr. Ananda Charlu. India was still mourning the loss of her foremost lawyer when our friend followed Sir Bhashyam Ayyangar to the grave. A distinguished scholar and a great lawyer, Mr. Charlu will perhaps be best remembered as one of the pioneers of the Congress movement. Behind a playful humour

there was in him a singleness of purpose, a devotion to duty and an independence of character, which made him a most prominent figure in the public life not only of Malras but of the whole country. He has been taken away from us at a most critical moment when more than ever his wisdom and experience would have helped us in our deliberations. But as I have said more than once men like Mr. Ananad Charlu do not really die but join the

“Choir invisible

Of those immortal dead, who live again,  
In minds made better by their presence.”

#### A GLIMPSE OF THE FUTURE.

It remains for me now only to thank you for the honour which you have conferred upon me. Believe me I am not using merely an idle phrase when I say that I am proud of the distinction, I am proud also of my good fortune in being privileged to preside at this meeting, as the present year will be a memorable year in the history of the country. But those who succeed me will, I will make bold to say, be still more fortunate. For they will, I hope, at no distant date be able to congratulate the country on a substantial reduction in the military expenditure and a more equitable division of the burden. They will also, I hope, be able to point to the steady substitution of Indian for European agency in the public service, to the wider and wider diffusion of primary education, to more and more improved sanitation, to a larger and larger reduction of the land revenue and the ultimate repeal of the tax on salt which is still a heavy load on the poor. They will also, I hope, be able to tell the assembled delegates how the success of the experiment which is now going to be made has encouraged the Government to give the people a larger and larger control over the financial and executive administration of the country. They will also, I hope, be able to tell their audience how the Indian is no longer treated as an undesirable alien in any part of the Empire, and how the bar sinister has been completely wiped out. They will also be able to congratulate the country on the repeal of Regulation III of 1818, a barbarous relic from the past,—an unweeded remnant which ought to have been extirpated long ago. They will also, I hope, be able to point with pride to social and material progress, to the growth of indigenous industries, to the investment of Indian capital in the development of the resources of the country, to improvements in agriculture and to the growing prosperity of the masses now plunged in hopeless poverty. They will also, I hope, be able to tell their audience that the establishment of technical colleges and the promotion of works of irrigation have for ever driven away the gaunt spectre of famine from the land. And when in the fulness of time the people have outgrown the present system of administration and have proved themselves fit for self-government, an exultant President of the Indian National Congress will be able to announce to a united people amid universal rejoicing, the extension to India of the colonial type of Government.

#### NO BLOTTING OUT OF THE IDEAL.

Pray do not misunderstand me, and to guard myself against any possible misconception, I am bound to tell you, that this ideal can only be realised in the distant future.

But to those who say that it is absolutely impossible of attainment and mock at our hopes, our answer is plain. We may assure them that we are not the slaves of mere phrases. We are not impatient Utopians filled with ecstatic visions; for we know of no talisman which can make a nation in an hour. We know that our hopes are not likely to be realised in a day. We know that for years we may not have even a pisgah sight of the promised land. But to blot out the ideal is, according to the Greek saying, to take the spring from out of the year.

It is at once our solace and inspiration, our pole star to guide us and our comfort. We know that in the struggle we shall suffer many defeats. But there are defeats which do not involve any disgrace. There are repulses which carry no humiliation. And if ever we are seized with despondency we shall not forget that in a national movement endurance itself is a victory and the keeping alive of the national spirit is itself an end. Our triumph may be very remote, but depend upon it we can never suffer permanent defeat and we are determined to fight the good fight with unextinguishable faith, with unwavering hope and strenuous patience, moved and sustained by the conviction that a just cause can never fail with the people of England. In quietness and in confidence shall be our strength, and persuasion and discussion shall be our only weapons.

The wisdom of confining ourselves only to aims which are immediately capable of being realised is not true wisdom, for I believe with Lord Acton, most philosophical of historians, that the pursuit of a remote and ideal object arrests the imagination by its splendour and captivates the reason by its simplicity, and thus calls forth energy which would not be inspired by a rational, possible end, confined to what is reasonable, practicable, and just. But we are not impracticable reformers, for we know that there is a time and season for everything and that all questions are not for all times. I repeat we cherish no illusions. We know that the way is long and hard, we know the danger of taking even a single unwary step, but we are determined to make the road easier for those who will follow us in ever-increasing numbers. Man goes forth into his work and to his labour until the evening. But the evening comes before his work or task is done, but others will take up the work which is left unfinished,

## HINDU USE OF THE BIBLE.

Jan 23 '97  
TO THE EDITOR OF THE EPIPHANY.

DEAR SIR,—Would it be of interest to your readers if I point out the use made of our English Bible by the Hon. Dr. Rash Behari Ghose in his recent Presidential Address to the Indian National Congress? I counted no less than twelve distinct allusions to, or quotations from, the words of Scripture, and it seemed to me a striking illustration of the place which the Bible is taking in the life of educated India. The references are as follows:—

II Tim. iv. 7 ("Fight the good fight and keep the faith.")

I John ii. 19. ("Those who have gone out of us were never of us, for if they had been of us they would no doubt have continued with us.")

Cant. ii. 12 ("The time of the singing of birds is come and the voice of the turtle is heard in our land.")

Prov. xiv. 34 ("Righteousness exalteth a nation.")

I Cor. xiii. 12 ("We can see only as through a glass darkly.")

Mark xii. 17 ("The things that belonged to Cæsar.")

Psalms viii. 5 ("A little lower than the angels.")

Deut. iii. 27, xxxiv. 1 ("A Pisgah sight of the promised land.")

Isaiah xxx. 15 ("In quietness and in confidence shall be our strength.")

Eccles. iii. 1 ("A time and season for everything.")

Psalms civ. 23 ("Man goeth forth unto his work and to his labour until the evening.")

II Cor. vi. 8. ("Through good report and through evil report.")

And I daresay that the list might be extended. I have in each case quoted the words used by Dr. Ghose himself. In some cases, of course, the words of the Bible have been adapted. He has made good use of the treasure house.

Yours faithfully,

NANDYAL.

P. B. EMMET.

[We publish this letter because it gives us the opportunity of saying that this use of Holy Scripture in a political address is highly objectionable to Christians. Words of sacred associations and meaning are distorted to suit the exigencies of political oratory. To take the first of the quotations "Fight the good fight, etc.;" here the dying words of the great apostle, in which he speaks of devotion to CHRIST and His Kingdom, are profanely degraded and made to apply to a passing phase of party political warfare. We know of one Christian, entirely sympathetic with the politics of Dr. Ghose, who found himself unable to read his address, so utterly distasteful did he find this degradation of words which to him were too sacred for such a use.—ED., E.]



# BUDDHISM.

SIR MONIER-WILLIAMS'S NEW BOOK?

BUDDHISM IN ITS CONNECTION WITH BRAHMANISM AND HINDUISM, AND IN ITS CONTRAST WITH CHRISTIANITY. By Sir Monier-Williams, K. C. I. E. 8vo. pp. xxx-563. Macmillan & Company.

We opened this book in the hope of finding a candid, penetrating and broad-minded study of Buddhism. Sir Monier-Williams certainly possesses the knowledge of Eastern languages, the literary attainments, and the opportunity to write such a work. But the conditions under which he labored—having to cast his thought in the form of lectures to be delivered under the trust of a religious foundation—evidently interfered far more than he realized with the atmosphere of his work, and reinforcing decidedly strong original prepossessions, have given a polemical aspect to the book which seriously detracts from its value as an authority. As an example of the curious one-sidedness resulting from these conditions we may refer to the author's argument or statement, in the preface, concerning the numerical proportions of Buddhism. He protests against the prevalent estimate of five hundred million Buddhists, and attempts to diminish the number by observing: "It is forgotten that mere sympathizers with Buddhism, who occasionally conform to Buddhistic practice, are not true Buddhists." Sir Monier-Williams evidently fails to perceive that this consideration applies with precisely the same force to the estimates of all religions. If, as is no doubt the case, many who are mere sympathizers with Buddhism are counted among its adherents, it is obviously no less true that many who occupy the same relation toward Christianity are counted among its adherents. There is no country to which any particular religion is ascribed, many of whose people are not either mere lip-worshippers or passive (and at times doubtful) sympathizers. To ascertain with even approximate accuracy the number of the truly religious is plainly impossible. Even if some arbitrary rule were applied, such as taking the church-attendance as the measure of genuine religion, the results would not give, within a broad margin, an idea of the number of church members. It would, however, necessitate the reduction of the current estimate as regards some parts of Christendom materially. For example, the statistics of church attendance in England show that the percentage of the population so registered is nowhere higher than 52, and often as low as 23 per cent. The average percentage is 37, and this far exceeds the percentage of church members; yet in general estimates the whole nation is classified roundly. It must be added that Sir Monier-Williams is unable to advance any trustworthy reason for his opinion that there are no more than one hundred million Buddhists, one of his references being a missionary who, living in a treaty port of China, has guessed at the religious statistics of the vast Empire, which is unknown to him. It is not thus that scientific conclusions are reached.

In examining Buddhism Sir Monier-Williams is hampered and biased by the infelicitous and unphilosophical methods of comparison which he employs, and almost equally by a want of sympathy with, and apprehension of, the inner spirit of Buddha's doctrines, which renders this volume less fair, and consequently less useful, than his preceding one on Brahmanism and Hinduism. In some respects, too, his plan appears confused and contradictory. For example, while he admits that the actual teachings of Buddha reveal many lofty and noble ideas and rules of life, he seems to include the founder of the faith in the denunciation with which he very justly visits the later perversions and corruptions which have so metamorphosed the early doctrine. Here again it is obvious that he applies to Buddhism a canon of criticism which he would be the last to admit the

equity of were Christianity concerned, yet it is no less apparent that the growth of legend, myth, ritualism, idolatry and sacerdotal ceremonialism have pursued the same general course in both cases, and not only in these instances, but in every ancient religion mankind have known. We can, however, hardly credit our eyes when we read the deliberate statement that persecution was not a factor in the decline of Indian Buddhism; that Brahmanism in fact never persecuted. It is true that subsequently Sir Monier-Williams is necessary to qualify—we might say to contradict—this extraordinary statement, but the mystery of its appearance continues unexplained. Of course Buddhism suffered persecution, and bitter persecution at that, in many parts of India. This, however, may not have been a main factor in its decay, for, as a rule, and except when it reaches to extermination, persecution is apt rather to invigorate than destroy a religion.

Sir Monier concludes that the principal cause of the decline of Buddhism in India was its pessimist doctrine. Before accepting that theory we must remember that the faith flourished for a thousand years, and that only after that long fruition did decay set in. Now this points to conclusions which conflict radically with those of the work before us. Buddhism has now, and for many centuries has possessed, an Agnostic and Pessimist sect. The existence and especially the literature of this Agnostic sect have been endless sources of confusion to Western students, who, in their efforts to disentangle the perplexing facts, have misinterpreted the early Buddhist canon—which could alone have revealed the truth to them. That truth is that Buddha was a Gnostic, not an Agnostic. That he did not teach Pessimism. That he taught the same doctrine of the vanity of earthly possessions and affections and ambitions which Jesus was to announce five centuries later. That in regard to the chief aim of existence he encouraged his followers to strive after a condition which, allowing for differences of racial and inherited conceptions, corresponds closely to the very highest ideal of Heaven ever reached by Christian thinkers. Nor is the evidence of all this far to seek. The student must be hopelessly prejudiced who can read the "Book of the Great Decease," the "Dhammapada," the "Lalita-Vistara," the "Maha-Sudassana Sutta," the "Sutta called 'The Foundation of the Kingdom of Righteousness'" (all of which are among the earliest collections of Gotama's teachings, and the essence of all of which had been transmitted orally from his lifetime, with the absolute textual and literal fidelity which during ages has been one of the commonest Hindu accomplishments) without becoming convinced of the majesty, breadth and loftiness of the doctrine taught.

Of course, Sir Monier-Williams depends chiefly for his depreciative view of Buddhism upon the modern interpretation of Nirvana, and here again he stands convicted of a violation of the most vital principles of historical criticism. His attitude is precisely parallel to that of a writer who should cite the abuses of the unreformed Christian Church as evidences of the defects and weakness of Christ's teachings in Palestine. The Nirvana of Gotama Buddha was the very opposite of extinction. The author admits that it is not necessarily extinction, but he insists that "practically in Buddhism the death of every ordinary being amounts to this: viz., 'the entire cessation of rebirths, with extinction of all the elements or needs of bodily existence'; and this he thinks equivalent to annihilation. In view of such interpretations it would hardly be credited that all through the Buddhist canonical books expressions concerning Nirvana are scattered in which it is spoken of as 'the highest felicity,' as a condition of active (not passive) happiness, as a place of ineffable delight and enjoyment; in short, the language employed about it resembles, often in quite a startling way, that which Christian writers employ regarding Heaven. Buddha assuredly taught a high morality, and held out a

lofty reward to the persevering in love and purity and unselfishness. The canon proves this. But too many modern Orientalists prefer to rest upon the perverted doctrine of later Buddhism, when the teachings of Gotama had been overlaid with a mass of metaphysics, and when pessimism foreign to him had been engrafted on his doctrines.

We need look no further for the cause of the decline of Buddhism. While it represented the pure doctrine of Gotama it flourished and drew

the masses to it everywhere. When Agnosticism came to color and then control it, the charm was broken, and thenceforth its power of attraction in great measure perished. Annihilation never could be made an acceptable theory to the children of men, no matter where, and those who assume that the people of India were exceptions to a rule grounded in the very constitution of humanity exhibit a strange disregard of psychological laws. What Sir Monier-Williams terms the "captivity" of Brahmanism no doubt operated to facilitate the general lapse into Hinduism, which was rendered more easy by the previous corruptions of the Buddhist worship introduced by the monastic order. From a Buddhism upon which saint and image worship had been engrafted, to Jainism and Vishnuism, was a facile change, and one which proceeded rapidly. The persistence of a comparatively pure form of Buddhism in Ceylon only confirms this view of the general course of events. Sir Monier-Williams gives a very interesting account of Tibetan Buddhism, and of the rise and growth of hierarchical Buddhism, in which the analogies with Western Monachism are neither few nor faint. He rightly insists upon the necessity of recognizing the influence, both of Vedantism and Brahmanism upon the progress of Buddhism, but there is always danger of exaggerating this influence, and so unduly depreciating the originality of Gotama's system. The chapter upon Mystical Buddhism in connection with the Yoga Philosophy is interesting, but exhibits a decidedly superficial acquaintance with this branch of the subject. A far deeper knowledge of Oriental cultism of the author appears to possess is necessary to a lucid and comprehensive exposition of the esoteric phase of Buddhism. The chapters dealing with ceremonies and rites, festivals and formularies, sacred places, monasteries and temples are full of carefully gathered information, and the supplementary remarks on the connection of Buddhism with Jainism disappoint only by their brevity. In the concluding chapter all the errors and misstatements are reaffirmed for the purpose of supporting a comparison, the method of which is so peculiar that it cannot be regarded as a piece of controversial writing.

## THE VICTORIA INSTITUTE.

The Annual Meeting of the Victoria Institute, always a gathering of some interest, was especially so this year from the fact that the address was to have a bearing upon that Neo-Buddhism which is unfortunately becoming somewhat popular and fashionable. The Meeting was held on Monday in the large hall of the Society of Arts, and by the time the Meeting had begun this was not only filled but also the vestibule, and a door into another room was opened so that others might have accommodation. The President, Professor G. G. STOKES, F.R.S., M.P., took the chair.

The Twenty-second Annual Report was read by Captain FRANK PERKINS, the Honorary Secretary, and referred to the continued progress of the Society, and to the constantly increasing number of prominent men in that great body of scientists, of whom every Englishman was so justly proud, who were joining the Institute and taking part in its work. The Institute now numbered nearly 1,300 home, foreign, and colonial members, and had for its works the impartial investigation of important questions connected with philosophy and science. Much of that work tended to aid science, and much, of a special character, tended to show the error of those who sought to attack religion in the name of science.

Sir J. RISDON BENNETT, F.R.S., moved the adoption of the Report, and referred to the important volume of transactions just issued as sufficient evidence of the sound principles on which the Institute was conducted.

Professor H. W. BRISTOW, F.R.S., Senior Director of the Geological Survey of Great Britain, seconded the adoption of the Report, and complimented the Council on the excellent way in which their work had been done.

Mr. DAVID HOWARD, President of the Chemical Society, returned thanks on behalf of the Council whose anxious task had been so kindly recognized.

Sir M. MONIER-WILLIAMS then delivered the address on Mystical Buddhism. He commenced by showing that, to the Buddhist, Bodhi or true knowledge was knowledge acquired through the intellectual faculties, explaining that originally Buddhism abstained from mysticism, which was developed through the connection of Buddhism with the "yoga" system, or system of contemplation, to bring about the so-called "union" of man's spirit with the spirit of the universe. He then quoted the following remarkable passage from a *sutta* alleged to have been written in the fourth century, B.C.:—"If a monk should desire through the destruction of the corrupting influences (*āsavas*), by himself, and even in this very world, to know, and realize, and attain to Ahratship, to emancipation of heart, and emancipation of mind, let him devote himself to that quietude of heart which springs from within, let him not drive back the ecstasy of contemplation, let him look through things, let him be much alone." With the Buddha creation did not proceed from an Omnipotent Spirit evolving phenomena by the exercise of an Almighty Will, and he did not believe in the eternal existence of the soul; he regarded every man as created by the force of his own acts in former bodies. He then explained all the various methods of fasting self-torture practised by the Buddhists with a view to bringing their bodies into subjection to their spirit, and to the trance-like states induced, and pointed out that the so-called Spiritualism, Neo-Buddhism, and theosophy, animal magnetism, clairvoyance, thought-reading, &c., of the present day had their counterparts over 2,000 years ago in India, but it was to be doubted whether they would bear the searching light of European scientific examination.

The Bishop of DUNEDIN moved a vote of thanks to Sir M. Monier-Williams, and to all those who had contributed the valuable papers read during this year, and to those who had contributed to their consideration. As regarded Buddhism, he had been surprised to see the spirit of inquiry there was as to its nature; such inquiry was valuable, inasmuch as it would show what had been so ably explained that evening by one of the greatest living authorities on the subject. He also pointed out that in Buddhism every good thing was said to spring from within man himself; how different was it therefore from Christianity, where every good and perfect gift was recognized as coming from a loving Creator. He regarded the paper as of very special value to all in these days, when in certain intellectual circles, so much was said in praise of Neo-Buddhism, in which it would be found that much that was really of worth had been an accretion from Christianity. Buddhism itself had failed in practice, and had proved itself unsuited to reasonable man; it was essentially the bare, hollow emptiness described by Sir M. Monier-Williams, and offered nothing but metaphysics and superstition; and esoteric Buddhism was no better.

Mr. W. S. SETON KARR, M.P., seconded the vote of thanks, and said that from his long experience in India, he considered that if Christianity was placed alongside other religions, they need never be afraid but that Christianity would prove itself the elevating influence it always had been in the world—the one religion which raised man and ennobled his character.

Sir HENRY BARKLY, K.C.B., F.R.S., moved a vote of thanks to the President for his kindness in adding to his duties as President of the Royal Society, Member for his University, and many others, that of President of the Victoria Institute. This was seconded by the Rev. ROBINSON THORNTON, D.D., after which a conference was held in the Museum, and refreshments were served.



BARON HARDEN HICKEY, the well-known Parisian journalist and author, after having, two years ago, thrown up the editorship of *Le Triboulet*, the noted royalist organ, started on a trip around the world and made quite a long stay in India. There, while studying Sanscrit literature, he became convinced that Christianity is but a counterfeit of Buddhism.

The legends of Buddha and Christ are almost identical in every detail, and this striking similarity is certainly not the result of mere chance or accident.

The conclusion which every honest enquirer is then forced to is that one account must necessarily be a copy of the other; and since the Buddhist biographer, living long before the birth of Christ, could not have borrowed from the Christian one, the plain inference is that the early creed mongers of Alexandria were guilty of an act of plagiarism.

We have historical proof of the fact that Buddhist legends were carried over by the Essenes and others into Palestine, and were made use of by the Evangelists to adorn the Gospel narrative.

Over one hundred parallels have been noted between the lives of the two sages, Buddha and Jesus.

Baron Harden Hickey, who is going to lecture in the United States on this subject, illustrates in his paintings, with no pretence to produce works of art, a number of parallel scenes. The Buddhist scenes are taken from the old Buddhist topes or temples of Sanchi, Amaravati, and from Thibetan manuscripts; the Christian scenes from the paintings of old masters.

I.	Immaculate Conception of Maya, the mother of Buddha.	I.	Immaculate Conception of Mary, the mother of Jesus.
II.	Vision of Suddhodana, father of the Buddha, in which it is announced to him that the Queen, his wife, shall conceive miraculously.	II.	Vision of Joseph, father of Jesus, in which it is announced to him that Mary, his wife, shall conceive miraculously.
III.	The Buddha at his birth was adored by the Gods and the great kings of the four cardinal points.	III.	Jesus at his birth was adored and received homage from the mages.
IV.	The aged Brahmin Asita, who lived in the Himalayas descended to Kapilavastu to worship the future Buddha, but announced that he would not live to see his mission accomplished.	IV.	The aged Simeon, moved by the Spirit, entered the temple, and when he had held the child Jesus in his arms, cried out : "Lord, now lettest thou thy servant depart in peace."
V.	Maya and the child Buddha.	V.	and the child Jesus.
VI.	Buddha discoursing with the Rishis.	VI.	Jesus discoursing with the doctors in the temple.
VII.	Temptation of Buddha by the demon Mara.	VII.	Temptation of Jesus by the demon Satan.
VIII.	The Baptism of Buddha in the Nairanjana.	VIII.	The Baptism of Jesus in the Jordan.
IX.	Buddha preaching.	IX.	Christ preaching.
X.	The Chandala woman at the well.	X.	The Samaritan woman at the well.
XI.	The Courtesan Ambapali.	XI.	The Courtesan Magdalena.
XII.	The traitor Devadatta.	XII.	The traitor Judas.
XIII.	The triumphal entry of Buddha into Rajagriha.	XIII.	The triumphal entry of Jesus into Jerusalem.
XIV.	Adoration of the Rice Cake.	XIV.	Adoration of the Eucharist.

James  
James

# DIED IN BABI FAITH; ORIENTAL FUNERAL

Mystic Ceremony Followed by  
Babi Brotherhood for Dr.  
Chester Thacher.

WAS A 'BEAUTIFUL BROTHER'

And He Will Now Rise to the Realm  
of "The Greatest Name"—Epis-  
copal Service, Too.

James  
James

A double funeral service was held yesterday morning over the body of the late Dr. Chester I. Thacher, a retired physician of Chicago. The ritual for the dead of the Babi, one of the sects of Persia, was first read, and, following this, the simple Episcopal service.

Dr. Thacher was one of the leaders of the Babi faith in this country, hence the Oriental ceremony. The doctor's son, Fielding J. Thacher, also a physician, and his sister-in-law, Mrs. J. A. Cozzino, of 56 West Fifty-third Street, in whose house the funeral services were held, are Episcopalians. It was in deference to their wishes that the more orthodox service followed that of the Babi.

The doctor's son, Fielding, and his nephew, W. J. Toomey, both of Chicago, reached this city on May 15, concluding a trip around the world. Dr. Thacher came on from Chicago to meet them. He died suddenly on Friday evening.

Among those who gathered in Mrs. Cozzino's home at 10 o'clock yesterday morning for the funeral services were about a dozen members of the Babi faith. One of these was Arthur S. Agnew of Chicago and another Howard McNutt of Brooklyn, both Babi brothers.

The Oriental ceremony was begun by placing upon the finger of the dead man a plain gold ring with a stone setting—the emblem of Babi brotherhood. Brother McNutt then mentioned "The Greatest Name" in Arabic, this being the Babi reference to the Eternal Power. With the members of the faith slowly intoning after him, Brother McNutt repeated "The Greatest Name" nineteen times, a mystical number which expresses the name of the Delty, and is also the number of the Babi prophets.

Brother McNutt then read the burial service from the Holy Book of Bab. This is a solemn adjuration to the faithful and a profound tribute to the dead, "who have been raised up to the beautiful, out of the twilight of human understanding, to meet the glory of peace and eternal bliss at the hands of his Creator." The service continues:

Oh, Beautiful Brother, thou art raised up to thy rest; thou art taken from among us that thou mightest be glorified by Him who is all powerful and brought to a heavenly abiding place.

Oh, Beautiful Brother, thou art called to higher things, to the mountains above the loftiest clouds, to the realms where rules the Infinite, the Maker of all peace here on earth, and from whence all glory and power comes. Death is not death, but life.

Brother Agnew then read the prayer of the faithful:

Oh, Beautiful Brother, thou art a part of thy Creator, thou art His follower, and now thou art with Him, and the dust thou hast left behind is as nothing when thy soul has flown.

This concluded the Babi ceremony. The Episcopal service was read soon afterward by the Rev. Dr. Wasson, assistant rector of St. Thomas's.

The body was buried in Woodlawn Cemetery, with only the Episcopal service at the grave.

Dr. Thacher adopted the Babi faith when it was introduced into the West during the Congress of Religions held at the Chicago World's Fair. There are now about 6,000 of the Babi sect in Chicago. The faith has since spread to other cities, New York having several hundred believers, who gather for worship weekly.

The Babi derived their name from "Bab" (gate,) the title assumed by Seyed Mohammed Ali, the founder of the faith. His first appearance in public took place about 1843, when, on his return from a pilgrimage to Mecca and after a prolonged course of meditation in the ruined mosque of Kufa, he presented himself in his native city with a journal of his pilgrimage and a new commentary on the Koran. The practical tenets of the faith are hospitality, charity, and generous living, tempered by abstinence from intoxicating liquors and drugs.

PERSIAN SPEAKER AT MONTCLAIR.  
Mirza Ali-Kuli Khan at the Parliament of Religions.

MONTCLAIR, N. J., July 26.—Mirza Ali-Kuli Khan, of Washington, was the speaker at the fourth session of the Parliament of Religions held in Unity Church to-day. His subject was "The Bahai Revelation as the Bringer of Peace and Brotherhood."

According to the speaker, the object of the Bahai movement is the divine unity of man with God, which unity manifests itself in the brotherhood of mankind. This, he declared, is being brought about, not by attacking the different religious systems, but by confirming the same and by showing that this revelation of Baha Ullah is but another outpouring of the one divine truth which in different epochs has been poured out upon humanity.

Heaven and hell are conditions of the soul, the speaker said. The soul, which lives in God is in that divine state called heaven, while one not yet awakened to the glory of God is in a state of darkness or hell. The coming of the kingdom of heaven on earth has been the one theme of Christ and the prophets. All have spoken of this epoch in different terminology, but in reality they all spoke of the one great age of divine enlightenment—a time when faith should replace unbelief, and when divine knowledge should replace ignorance and superstition. This, according to the Bahain disciples, is to be the final and the greatest phase of creation, for by virtue of it all created things will be brought wholly under the guidance of God. Together with the prophecies of the different religions relating to the establishment of a divine dispensation among men are prophecies relative to the coming of a great teacher and prophet who would establish unity between the peoples of divers religions. These prophecies have all been fulfilled in the coming of Baha Ullah, the speaker declared.

# MIRZA GURGLES TO BABISTS.

James  
James

GRAND RALLY IN THE CAUSE OF  
HIM WHO LIVES AT ACRE.

To Get It Right, Rhyme It With Cracker  
—All Kula Khan Drops Into Poetry  
Amid Mr. Dodge's Oriental Cosey Corners—Pilgrimage of the McNutts.

Several hundred believers in The Master at Acre attended a reception last night at the home of Arthur P. Dodge, 261 West 139th street, in honor of the Persian representative in this country of Abbas Effendi, and likewise in honor of two of the leaders in the Babi cause who are about to go on a pilgrimage to Acre and to Him Who Lives There. Acre is sixty miles from Beirut, Syria.

Those who believe in The Cause of Abbas Effendi have had an organization in this city since 1898. Mr. Dodge at that time got Dr. Khairalli to come from Chicago and help him establish a branch of the faith in this city. The Babists believe that just as Mohammed lived and died to unite all Mussulmans and just as Christ lived and died to unite all Christians, here and hereafter, Abbas Effendi will unite all true believers of all races and all religions. This is not altogether clear to any one who has not seen The Truth. Those who see The Truth know how to have dreamy Persian cosey corners built at every angle of their houses and how to burn punk in the cellar near the hot air ducts of the furnace.

The recent Persian representative of Him Who Lives at Acre has been Mirza Abul Fadzl. The Mirza wears a yellow turban and a preternaturally sad expression. He speaks no English. He has an interpreter, Ali Kula Khan, who is most poetic in English. Mirza Abul Fadzl murmurs like a breeze in the pines, he buzzes like bees entering the hive, he hums like an Allen street sweatshop, and then the Khan tells what it has been about.

The pilgrims who were the joint recipients of the honors of last night with the Mirza were Mr. and Mrs. Howard McNutt. Mrs. McNutt was a sister of the late Ed. Stokes. Mr. McNutt, until the Hoffman House café and chamber of mysterious ways out in New street went broke two years ago, was the manager of that well known and popular resort of refreshment and stimulation. Since then the McNutts have been enthusiastic Babists.

The object of last night's reception was not only to do honor to the Ambassador of the Master at Acre and to the Pilgrims but to introduce The Cause to many who had no previous acquaintance with it. The Dodge house was crowded with Babists and their friends. A number of prominent followers of Him Who Lives at Acre were the guests of Mr. and Mrs. Dodge at dinner. The rest came in later.

A number of speeches were made by the leaders in The Cause during the evening. William H. Hoar of Fanwood, N. J., presided. Mr. Hoar congratulated "the large and intelligent and cultured gathering on its faithfulness to The Cause," and assured every one that there would be words said which would make each and every listener feel that the evening would not be wasted, even were there not to be a light lunch served at the end of the proceedings.

Mr. William C. Dodge, a son of the leader of the Baptist movement in this city, presented to Mirza Abul Fadzl an autograph album containing the signatures and sentiments of most of the best known believers in The Master at Acre in this city. Mr. Dodge dwelt on the value to humanity and The Cause of Mirza Abul Fadzl's visit to this country and his teachings here. There would be no small meed of glory to go down to posterity, he said, when the true value of Mirza Abul Fadzl's services in the propagation of The Cause were fully appreciated. The Mirza nodded his yellow turban modestly, and shifted his chocolate ankles one over the other with strange and bashful rapidity.

Myron T. Phelps, the author of "Abbas Effendi—His Life and Teachings," spoke

trially of the marvellous growth of the faith in this country in spite of the narrowness of mind and cheap ridicule which it has encountered from people who have no real reverence in their souls.

Mirza Abul Fadzl gratified the congregation by saying a few words. He spoke in the original Persian. Ali Kuli Khan translated him into most mellifluous English. The Mirza spoke sitting, with his eyes fixed on the toes of his wonderful sandals. There was scarcely a breath, much less a whisper, to stir the luxurious Eastern hangings of the Dodge residence while the Mirza's gurgling words were being turned over to the Babists and their friends.

The Mirza said that he wanted to thank every one present for the faithfulness of the believers in The Master at Acre to The Cause during the last ten years of unbelief and ridicule. The world was beginning to wake to the wondrous power and beauty of The Master's message. The little band gathered about him last night, he said, was but the nucleus of a movement that would in no short time dominate the culture and the learning and the spirituality of the world.

"Let me go into the Fast," he concluded, "leaving to you this assurance, which is also the assurance of The Master, of Him Who Lives at Acre, of Abbas Effendi; Where you now lead, in due time all will follow. In the days to come, O my friends, you will be the shepherds, those who come hereafter will be but the sheep."

There were several other speakers and several Babists interpreted their souls in vocal and instrumental music. The McNutts and Mirza Abul Fadzl will sail for the Orient on Dec. 1. The Babists, however, will continue to hold meetings in Genealogical Hall every Sunday morning at 11 o'clock. All who are interested are welcome. All the votaries pronounced Acre with the sharp sound on the first letter.

## HEARING BABIST GOSPEL.

*Dec 1901*  
**PROPAGANDA BRISK IN THIS CITY  
—FOUR MEETINGS YESTERDAY.**

**Arthur P. Dodge, Who Has Been on a Long Visit to "Our Lord" at Acca and Haifa and Spent There the Happiest Time of His Life, Lectures in the Carnegie Building.**

Four meetings of Bahists were held yesterday in this city, a morning and evening meeting at the Carnegie building and two at the Hotel Beresford in West Eighty-first street. Several hundred people heard the teachings. Two weekday meetings are held in the Carnegie building, one on Tuesday and one on Thursday evening.

At the Carnegie building yesterday Mr. Arthur Pillsbury Dodge lectured. He was the founder of the *New England Magazine*, and is now a publisher at 27 William street in this city. He is a leading spirit among the Babist sect here. He, it was, who brought Dr. Ibrahim G. Kheiralla from Chicago some years since, and entertained him while the doctor imparted the teachings of Abbas Effendi, the present representative head of the Babist sect in the East.

Mr. Dodge has been on a visit to Abbas Effendi, better known among the "believers" as "Our Lord," and spent two weeks at Acca and at Haifa, in both of which places the Abbas has residences. It was expected that Mr. Dodge, at this, his first address, after his return from his five months' trip, would describe his visit to the Master, but he disappointed his audience to an extent.

He said he would discuss the "Inseparable Oneness of Common Sense, Science and Religion"—and he began his discourse by reading selections from the teachings of "The Manifestation." The latter is said to have been the manifestation of God, Himself, and the father of the Abbas Effendi—who is now considered His successor. The speaker said he would give the teaching as it was taught to him while he was in the society of "Our Lord"—a time—the happiest by far he had ever known in his life. And after giving these teachings as they were given to him, he would follow them, in a final lecture, with an account of his personal visit to Acca and his impressions of the glorious being, "Our Lord."

Mr. Dodge spoke of the great prophets of the race, and asserted that the prophecies of Moses were being fulfilled in these days as never before and that the believers had proof, which the world in general has not, of the recent fulfilment of them. Following Moses, Jesus Christ was the next great prophet the world had ever known. His teaching was in accordance with that of Moses and he represented God—the first cause and Creator of all—As there was but one God, so there was but one religion; all others were something else. The Bible is now being read for the first time in its real and true sense, and when it is really comprehended the oneness of common sense, science and religion will be established.

Mr. Dodge had much to say of the clergy who enlightened the world for large salaries, and he declared that the time has now come when the world is to know that our Lord is here on earth, as it was long ago predicted He would be, and that a great spiritual wave is now sweeping over the earth. We are to know God and be acquainted with Him through His Son, who is now among us and teaching us to seek the kingdom with sincerity and truth.

The subject of the next lecture will be "The True Interpretation of the Prophets," and it will be delivered on Sunday evening next, at the same meeting place.

## Buddhism and Christianity.

*35*  
*Chas. W. ...*  
*Oct 1, 1902*  
From a Berlin correspondent a Chicago journal secures a partial report of a sermon by Professor Adolf Harnack which is interesting reading. Among other things, Dr. Harnack declared himself wholly opposed to the comparative study of religions, and saw no reason whatever for the establishment of a new faculty chair for that purpose. His reasons were: 1. That "there is only one religion, which was revealed from God. Mohammedanism, Confucianism, Buddhism, Judaism, Brahminism and other so-called religions are the inventions of men. One has come down from heaven, the others are of the earth earthy. One is a divine revelation from the Creator of the universe, the others are moral philosophy. 2. The theological department of the university was established by the Government to train men for the ministry. The Bible, the inspired work of God, is the only necessary text-book. It contains enough of truth and knowledge to employ students during their lifetime, and it would be better for them to stick to it rather than waste their strength and time in the study of other creeds which can be of no use whatever to them. 3. If theologians or students have curiosity to know what has been taught by impostors and the inventors of false religions, they can do so in connection with the department of history or philosophy."

# THE LATEST ADVOCATE OF BABISM.

*Barnes* By Rev. Arthur Judson Brown, D. D. *Jan 30 '04*  
Secretary of the Board of Foreign Missions.

The history of Babism proves anew that whenever and wherever a man has a message for the hearts of his fellow-men, and exemplifies it by a life of purity and unselfishness, he will have a following. It should seem that an American need not go to a Persian to find the ideal of such a religious teacher; but that is what Mr. Myron H. Phelps has done, and he gives his impressions in a volume, entitled, "Life and Teachings of Abbas Effendi," published by G. P. Putnam's Sons. It is curious to note that while the author has little faith in Christianity, he has unbounded faith in Babism; that while he lauds the tolerance of this new Persian cult, he is outspokenly intolerant in his references to the religion of Christ; and that while he condemns Christianity on account of the inconsistencies of its alleged disciples, he approves of Babism because of the character of its founders. Surely a more logical or less prejudiced man would have seen that Abbas Effendi should be compared with Christ; that the effect of a religious movement should be studied in the lives of those who truthfully exemplify it, and not in those who, while outwardly professing to it, really contradict its teachings.

But in spite of these defects, the book is interesting as an authoritative disclosure of what this new faith claims to be and to do. The author declares that his purpose is "to give as much information as possible about Abbas Effendi and his teachings." The style is clear, and though it is apparent that the author is so strongly biased that he sees only the best of Babism and the worst of its objectors, the reader finds himself swept along in the stream of enthusiasm in which the author writes. Many thoughtful men are interested in that ardent young Ali Mohammed, who in 1844 announced himself as the Bab or gate through whom God would give a new message to men, and who six years later, at the age of 31, suffered a martyr's death at Tabriz. There are few more thrilling narratives than that of Beha Khanum, the sister of Abbas Effendi, as she tells the story of his successor, Beha Ullah, who died in 1892; and of the marvelously attractive career of his son Abbas Effendi, the present head of the Babis. The suffering of that exiled and persecuted band as they were driven from Teheran to Baghdad, from Baghdad to Constantinople, thence to Adrianople, and from that city by a circuitous route to Akka in Syria, where Abbas Effendi and ninety of his followers are still kept, is movingly pictured in these pages. If half that the author says of the wisdom and charity displayed by Beha Ulla and Abbas Effendi is true, we do not wonder that men believe them.

The book claims that the number of Babist adherents in Persia is now several millions, that there are many Babis in England, a much larger number in the United States, and that the new faith is making such rapid progress as to be in marked contrast with the alleged failure of Christian missions. Edward Granville Browne, of Cambridge, who writes the introduction, thinks that the causes of this success are the complete sincerity of the Babis, their fearless disregard of death and torture undergone for the sake of their religion, their certain conviction as to the truth of their faith, and their generally admirable conduct towards mankind, and especially toward their fellow-believers.

Quite unconsciously, however, both the introducer and the author make admissions which indicate quite clearly other causes of success. Babism, we are told, recognizes every religion as equally divine in origin with itself. It professes only to renew the message formerly given by the Divine Messengers who founded those religions, and which has been more or less forgotten by men. If revelations have differed, say the Babis, it has only been in degree, determined in the several cases by the differing capacities of men in different stages of human development to receive them. No man is asked to desert his own faith; but only to look back to its fountain head and discern through the mists and accumulations of time the true spirit of its founders. In a Mohammedan land Babism accepts the Koran and scrupulously keeps all Mohammedan observances. "No man is asked to surrender that which is dear to him, his associations or inheritance. In these circumstances, it is no wonder that multitudes of Moslems find it easier to become Babists than

Christians, especially as it is unquestionably true that the founders of Babism tower above the Mohammedan masses by whom they are surrounded. Though their doctrine, as even Mr. Phelps admits, "is at most a new synthesis of old ideas," they present loftier types of character and higher ideals of life than Islam, while demanding far less sacrifice than Christianity. Since Christianity demands a renunciation of Islam and Babism does not, it is easy to see why the latter gets a larger following in a Mohammedan country.

It is noteworthy, too, that Babism, young as it is, already shows a tendency to split into hostile sects, even the small colony of Babists in the United States being divided into rival factions. The "new" faith has no unity and its disciples fight as fiercely as any other sectaries. Undoubtedly, however, Babism is a distinct advance upon Islam. As such, and also because of the unquestioned sincerity of its leaders and adherents, it deserves careful study. We only regret that the author of this book saw fit to interlard his really interesting account of Babism with so many misrepresentations of Christianity as quite unnecessarily to impair the usefulness of his book, and lessen the influence that it might otherwise have exerted. Babism is, at its best, only a half-way house to Christianity, an attempt to graft the ethics of the gospel on the tree of Islam. All that is true in Babism is found in a clearer form in the teachings of Christ. That some in Christian lands reject Christianity and accept Babism is only another illustration of the familiar truth that the human mind cannot rest in a spiritual vacuum. It must have an object for faith, and if it will not find it in the Nazarene, it will search the earth till it finds some substitute. That a Persian, who has never known anything better than Islam, should become a Babist, is natural enough. But in lands where Christ is known, Babism will be accepted only by those queerly-constituted persons who can see the defects but not the virtues of the Christians around them, who imagine that the inconsistency of a church member argues the "failure" of Christianity, and who have a "reason" which, while making it "impossible" for them to believe the teachings of the Bible, sees no difficulty in credulously believing every detail of some other faith that is far less reasonable.

LONDON, January 21, 1902.

**I**N connection with the twenty-first anniversary of the Oxford Mission to Calcutta a *conversazione* was held last week at Queen's College, London, when a most interesting address was given by Mrs. Bishop, the renowned traveller, on the need of missions in India, if only to combat the evils resulting from the godless education given to those who, having renounced the faith of their fathers, had nothing wherewith to fill its place.

"A great deal is said," remarked Mrs. Bishop, "about the religions of the East crumbling into dust, but I very much doubt, in spite of the restless spirit which pervades the more or less educated classes, whether the religions of India are decaying. Mahomedanism is certainly not dying out. The religions of the East are very different from the Christian religion—or, at all events, from the way in which Christians practise their religion. In India religion enters into all social life, all amusements, all industries. It will take many years and much effort to cause such a religion to fall into disuse; and it is no use to present instead to the natives of India metaphysics, or even ethics of a higher order than their own. I believe, and this belief has been forced upon me in the face of a very great indifference to missions with which I started on my journey, that England can offer to these races nothing that will bless and change their lives and affect them for lasting good, except an historical Christ, a reigning Christ; an object not only of worship but an object of love."

A Poona native paper, in an article on the condition of the Brahmans, makes the statement that among the Deccan and Konkan Brahmans the number of widows in the first seven castes is 43,353, while the number of widows in the nine Shenvi Brahman castes is 6,453. That is, in the sixteen Brahman castes about 50,000 out of 250,000 women are widows. In some castes the percentage of widows to the aggregate of females is as high as 34 and 25 per cent., while in the numerically strong castes even the figures range from 21 to 12 per cent. The percentage of wifeless men in these latter castes is 25. These are interesting figures.

## THE TAO YUAN

**A**MONG the many secret societies which exist in China, perhaps the most respectable today is the Tao Yuan. A possible translation of this term is "Court of Truth." In Jukao I often come in touch with members of this society. It may be of interest to readers of the *Missionary Monthly* to know something of this powerful organization.

The outstanding thing about this society is that it puts forth the claim that it has in it all the best features of each of the five principal religions of the world, namely, Confucianism, Buddhism, Taoism, Christianity, and Mohammedanism. You will notice that the order in which I wrote those names is not the order in which a Christian would put them. The order is theirs, not mine. Neither would a Christian put the Savior of the world in a list with Confucius and Mohammed and others as though they all belonged to the same class.

The fact, however, that the members of the Tao Yuan do claim to honor Christ as one of their religious leaders does give us a point of contact with them. We can approach them on the basis of their own professed statement that they honor Christ as a teacher. Beginning from that starting point, it is our constant aim to lead them to an appreciation of Christ not only as a teacher but also as Savior; and then not as one of the saviors of the world, but as the Only Savior of the world.

Another important feature of this society is that its members are very active in philanthropy. The Red Swastika Society is the social service arm of the Tao Yuan. To put it in their own way, they say there are two types of religious life, the inner and the outer. The inner religious life consists in contemplation and study; that is provided for in the Tao Yuan. The outer religious life consists in philanthropy; that is provided for in the Red Swastika Society. The connection between the two is strongly maintained, as only members of the Tao Yuan may become members of the Red Swastika Society. Not all Tao Yuan members do actually enter the Swastika group, however.

In Jukao, the Tao Yuan, and its child the Red Swastika Society, have their headquarters in one of the large Buddhist temples. In Tungch'en, a market town about six miles from Jukao City, the organization has a sub-

stantial set of buildings of its own. During the past few years the membership in this society has increased by several thousands in our field alone, and reports coming from other fields show that the growth elsewhere corresponds to that here. A large share of the flood relief activities that are being carried on by the Chinese people during the present flood disaster is in the hands of the Swastika Society.

An organization with such stupendous claims, such a vast organization, and such great influence is certainly worth a little attention on the part of those interested in the extension of the Kingdom of God in China. From time to time we may have occasion to pass on to the readers of the *Missionary Monthly* some of the information that we have picked up in our contacts with these interesting folks.

Let me add here that while this society is usually classed, and properly so, with the secret societies of China, it is not as fully secret as many others are. Some of the secret societies of China are so secret that the very existence of them is known only to their members. Manifestly not much is known of that group. Others are secret as to their real purpose, but not secret as to their organization. This is a very dangerous kind, for their professed purpose is entirely different from their actual purpose. Some of these are nothing more than robber bands, some engage extensively in political intrigue, some are mainly social, and some are intensely religious. It may interest many to learn that the present Kuomintang, the ruling party in the present Chinese government, began as a secret society during the days when the Empire still was in existence. If an adequate life of Sun Yat Sen is ever written, it will have to devote a great deal of attention to his relationships with the secret societies of his day.

The Tao Yuan is not secret as to its organization nor as to its memberships. Many of its practices are also open to the general public. It has been my privilege, along with one of my missionary colleagues, to be present when a supposed revelation from the gods was being received, and I have among my papers a copy of that revelation. Some of the meetings of the Tao Yuan are not open to the general public. And one of their books may be seen and read only by those who have been initiated into the mysteries of the cult.

JOHN C. DE KORNE.

*Jukao, Ku, China.*

## Mankind and the Church

This, the first installment of the *File*, gives very little cue to the contents of the book. The remainder, however, serves fairly well to supplement the above, "Being an attempt to estimate the contribution of great races to the fulness of the Church of God." (Longmans-Green Co.) But on re-reading the above it looks doubtful whether the scope of the book is really covered. We must, therefore, make sure that the matter is straightened out. The thought is that the Church of God will be in its fulness, not in numbers, but in quality, only when to it have been brought the distinctive characteristics—we might say "remains"—of the great ethnic divisions of humanity.

It is a noble book, the work not of a single hand, though probably one of the seven writers, Bishop Montgomery, is responsible for the scheme as a whole. The writers are all bishops of the Anglican Church. Their sees are Tasmania, New Guinea, West Indies, Tokyo, Hong Kong, Lahore and Bombay. These names give some idea of the divisions of the book, which is in seven parts. The first, a general introduction, deals with Christianity with the Englishman, the second with the Papuan, the third with the Negro, the fourth with the Japanese, the fifth with the Chinese, the last two with Islam and the Hindu.

The criticism of the white man and the judgment on the black man are both fair and in substantial agreement with the passages in the Writings on these races.

Perhaps the following sentence from the Introduction gives one of the best hints at the book as a whole: "God having scattered over the world the gifts and graces of humanity, the Church is engaged in gathering them up into one organism: each race is called to bring its own contribution and occupy the place reserved from the beginning for it, which no one else can fill."

Now to our lessons, and to the first of the bishops, who is also secretary of the Society for the Propagation of the Gospel in Foreign Parts. He begins with the Anglo-Saxon:

"Most races, I think, are unhappy unless they possess a formulated theory about every question; and consequently we provoke them by what they call a stupid acquiescence in mystery and in a refusal to theorize. No English Churchman has taught us this lesson more splendidly than Dean Church; it is one of the most priceless lessons of his life that we should bravely accept all the facts of life,

ignoring none of them, and when they bewilder us, just to keep on doggedly and trustfully waiting for light, conscious that the universe in whatever direction we look—intellectual, spiritual, physical or even moral—is, perhaps, more dark than light; but the light is God's light, and what He has given is sufficient for our purposes. This is the English character raised to its finest type. \* \* \*

We turn now to the Negro. Archbishop Nuttall says:

"One characteristic feature of Negro religion, which when purified and developed on spiritual lines, would be a strength to Christendom and corrective of the vague ideas of other races, is the strong realization by the Negro Christian of a personal God and His immediate connection with the events of human life—physical and spiritual."

Quotation is made from "Fetichism in West Africa," by Rev. Dr. Nassau, as to the religious condition of the Negro in Africa:

"I am able, unhesitatingly, to say that among all the multitude of degraded ones with whom I have met, I have seen or heard of none whose religious thought was only a superstition. Under varying names, such as Anyambe, Njambi, Ukuku and Suka, they know of a Being superior to themselves, of whom they themselves inform me that He is the Maker and Father. \* \* \*

One Archbishop writes (p. 99): "Intelligent black people are not to be put off by sermons which consist mainly of appeals to the feelings and have no real instruction in them, and are lacking in matter calculated to inform and influence the judgment." The following from a letter to the Archbishop is pertinent:

"Put briefly, therefore, I answer that the Negro's special contribution to Christian belief will be a reinforcement of the truth that God is the Father of all mankind; and to Christian practice his contribution will be a reinforcement

of the truth of a common human brotherhood, which leads into the truth that the final condition of human relations is one of co-operation, not of conflict."

In regard to the Japanese, Bishop Awdry writes:

"If the Japanese, or those among them who exhibit the best features of the national type, will continue true through all changes to the highest traditions of the race, we think they may contribute in three directions to that through which the church as a whole may attain to the measure of the stature of the fulness of Christ: (1) Cheerful patience, neither fatalistic nor despairing. (2) A proper estimate of wealth in comparison with other things. (3) The self-subordination of the individual to the interests of the whole body."

The following is part of what is said concerning the last of these:

"Japan is indeed lacking as yet in that sense of the value of the individual which the religion of Christ can hardly fail to teach, but it may well become one of the influences to bring home to Christendom the meaning of that Body of Christ in which each member, being for all rather than all for each, makes his sacrifices, both of himself and even of those he loves, without recognizing that they are sacrifices, because he has no personal interest comparable to that of the welfare of the whole. Japan has not reached this now, yet the germs of this are in the national ideals."

Concerning Islam, Bishop Lefroy writes:

"There can be no hesitation in my own mind as to the article of faith in Islam which must be given the first place in any such sketch as this. It is true, indeed, that the rigid monotheism of the creed, the truth that God is ONE, has been often represented as the very kernel of its doctrine and system, and I believe that this view would be entirely accepted and insisted on by Mohammedan teachers themselves. \* \* \* Not so much that God is one as that God is—that His existence is the ultimate fact of the universe—this it is which has been the strength of Mohammedan rulers and armies alike, whenever they have been true to that message which first sent them forward in a wave of resistless conquest over the lands of the East. \* \* \* It can hardly be questioned that we ourselves urgently need a clearer grasp of this truth at the present time. Thoughtful minds in the West have been occupied with the discovery of those secondary causes which are the methods of God's working in the world. Their researches

have been met with such marvelous success that men have sometimes failed to retain the true sense of proportion and have been in danger of losing sight of the presence and activity of that Will itself."

The book and the article by Bishop Mylne, of Bombay, on the Hindu contribution to a perfect Christianity close with the following, which, is in part a warning to the white man's pride of race:

"Contempt for aught that is human is foreign to the perfect relation of Him who is Man, THE MAN, the universal archetype of humanity. For though the darkness, now, as of old, has failed to comprehend the light, He is now, as He was to St. John, 'the true Light, which lighteneth every man that cometh into the world.' And just because this is the case with Christians, as it is with none else—because 'all things are one' in Him—we can turn to each foreign religion, to find in our study of each the fulfillment of the promise of Jehovah—'I will give thee the treasures of darkness, and the hidden riches of secret places.'"

F. M. BILLINGS.



## BUDDHISM FOR KOREANS.

A FEW days ago we printed a paragraph describing the work already done as well as what is to be done in Korea by Japanese Buddhists. The paragraph we refer to gives a rather glowing account of the prospects of the work and we can only hope that it is true in every respect. Having, however, some knowledge of the present condition of Buddhism in Japan, we find it rather hard to entertain any great hope as to the future of the religion in this country. ¶ We believe few will contradict us when we say that Buddhism is on the wane and provided that everything goes on as it is going now is doomed to perish sooner or later in the Island Empire. It still retains a firm hold on the minds of the older generations of the people and in the interior, where the light of new ideas and thoughts have not sufficiently penetrated. But its influence is practically *nil* among the rising generation. ¶ From time to time severe criticisms of the doctrine preached or methods pursued by Buddhist priests come to the surface, but the priests themselves, probably on account of their inability to answer them, appear to take little notice of attacks levelled against them. Much less is the general public interested in the question. In fact, the nation as a whole regards Buddhism with cold indifference and thinks that the sole function of Buddhist priests is the burial of the dead. ¶ It is true that preaching is done at intervals in most of the numerous temples existing

throughout the country, but those who attend the services are exclusively old folks who have abundance of leisure and little of modern knowledge. The preachers themselves are mostly persons who have had no high education and are but poorly qualified to administer to the spiritual needs of the educated younger generation. They are far from being spiritual guides of the people and in many cases their personal character and conduct are such as to be wholly inconsistent with the profession they are engaged in. ¶ Thus it is not surprising that the only time educated people repair to a Buddhist temple is when they attend the funeral or other religious service for some one dear to them. At such a service, one cannot

help admiring the patience shown by Japanese. Those attending it sit quietly and without murmuring through the long and weary time during which some meaningless and sometimes ridiculous rite is conducted and the reading of some sacred sutra, unintelligible alike to readers and hearers, is done. The occasion demands solemnity and decent demeanour, and in our opinion it is on account of this alone that they look so serious and restrain themselves from yawning or sleeping. ¶ But we have been going a little astray from the main topic under discussion. To cut it short, Buddhism is dying in Japan and scarcely holds its place as a religion in the minds of the Japanese younger men. It is not a power having great influence in the shaping of their moral character and spurring them to a higher, nobler and purer life. Inasmuch as Buddhism is in such a condition in Japan, it is reasonable, we think, to entertain some doubt as to the success of the proposed propaganda of the religion in this country. ¶ We do not mean to throw cold water on the praiseworthy zeal of the Japanese Buddhist priests, who have come to the peninsula to teach the people the merciful doctrine of Prince Gautama. But we should like to warn them that it will not be a walk over for them to attain the object they have in view. Buddhism as inculcated by its founder is of course a great religion, abounding in truth and beneficial to humanity. ¶ Like some other religions, however, Buddhism has sadly degenerated and the religion as it is preached and practised in Japan will not be able, we fear, to become a great moral force in this country. It must be reformed and modernized to a great extent before it can hope to exercise any great moral influence in Korea or in Japan.

## BUDDHIST HIGH PRIESTS IN CONFERENCE.

A conference of the moderators of various Buddhist sects was at last convened on Monday at the Home Department. The sects represented were the Shin, Sodo, Nichiren, Tendai, Shingon, and Rinzai. Marquis Saigo, Minister of Home Affairs, who attended the meeting in company with Mr. Komatsubara, Vice-Minister, Mr. Shiba, Director of the Temples and Shrines Bureau, and Secretary Mizuno, made a speech. The Minister in replying to the question previously put by the deputation of various Buddhist sects in connection with the policy of the Government towards Buddhism and other religions *vis-à-vis* the enforcement of the revised Treaties, said that, as provided in the Constitution, the Government would preserve to Japanese subjects their freedom of religious belief within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects. It was to be hoped that the moderators shall take pains to prevent their flocks from assuming any intolerant attitude toward the followers of other religions. Further, the Home Minister called the attention of the Buddhist representatives present to the importance of warning their followers against starting any rash movements by unwisely confounding politics with religion, with the end of pursuing their sacred calling in accordance with the Imperial Rescript issued in regard to the enforcement of the revised Treaties. Mr. Komatsubara also delivered an address of similar import, warning Buddhist clergy against engaging in political movements. Such a course, he said, would in the end bring disgrace to any sect. He concluded his speech by pointing out the necessity of keeping religion and politics entirely separate.

*See* The Buddhist Sacred Tree. 96  
M. EDOUARD BLANC, the explorer, who has returned recently from his latest journey in Central Asia, has seen and examined the famous tree that grows in front of the great temple in the Tibetan lamasery of Kunbum. Many years ago, when Fathers HUC and GABET were on their way to Lhasa, they spent several months at this lamasery, in northeast Tibet, near the sources of China's Yellow River. Here they grew proficient in their use of the Tibetan tongue, and Father HUC gathered the material for one of the most interesting stories in his charming book. It was the story of the miraculous tree in front of the temple upon whose leaves and bark are indelibly inscribed, by no earthly hand the faithful say, figures of BUDDHA, sacred formula, and even entire prayers.

Many doubting Thomases in Europe disputed the accuracy of Father HUC's account. His story, they said, was only another proof of his vivid imagination. They thought it much more likely that the tree was his invention than that the Lamas of Kunbum were imposing upon the credulous public. So they dismissed the story with a laugh and thought that was the end of it; but they were mistaken.

The explorers of the past twenty years have shown that the geographic critics of his time did great injustice to Father HUC. They have affirmed his general accuracy and established as truth statements which his contemporaries derided. The sacred tree that HUC says he saw at Kunbum is really there. It has been seen by POTANINE, GRENARD, SZECHENYI, and others, and the attempts of some of these visitors to explain the mysterious markings on its leaves and bark are as fanciful as Father HUC's story would have been if he had spun it out of whole cloth. M. POTANINE's hypothesis was that some insect wrought the wondrous tracings and mystified the pious. Another

theory was that the markings pertain naturally to the tree, a truly remarkable idea, inasmuch as they are said to reproduce not only letters of the Tibetan alphabet, but also complete sentences in the language. All agree that the Lamas at Kunbum give much of their time to studying the art of healing the "four hundred and forty maladies of man," and that one of the most potent remedies is the leaves of the sacred tree, which are occasionally sold at a high price to pilgrims.

M. BLANC improved some excellent opportunities to study carefully the sacred tree and the devices marked upon it. He says that the tree is a variety of the elder and that the holy inscriptions are a patent fraud, an evident artifice of human hands. If he has any knowledge as to the method of thus embellishing the sacred tree, he has not imparted it in the brief account of his latest journey he has given to the Paris Geographical Society. He says, however, that he will supply the details of his discoveries later, and he may have something to say on this question.

M. BLANC has no doubt about the authors of this ingenious imposition upon the Tibetan public. The fraud, he says, has been handed down from one generation to another of the Lamas of Kunbum. There are 2,000 of them. Time hangs heavily on their hands, and the efforts to maintain the reputation of the miraculous tree are merely an agreeable diversion. This is not the first time an explorer has told of the wily inventions of Tibetan priests, devised with intent to deceive.

NEW BOOKS.

*See* *Christians and Buddhists.* 15 07 (01)

We commend to a careful perusal all of the twelve papers included in the volume entitled *Present-Day Problems of Christian Thought*, by the Rev. RANDOLPH HARRISON MCKIM, D. D. (Thomas Whittaker.) The value of the book may be here exemplified by a reference to the initial essay on "Christianity and Buddhism," a subject which is discussed with thorough knowledge and exceptional insight. The points of likeness and unlikeness between the two religions are brought out sharply, and the causes of the comparative failure of the one faith and the triumph of the other are clearly indicated. For the ordinary student of the relative merits of Christianity and Buddhism are determined by an application of the test, "By their fruits ye shall know them." Unquestionably, most of the peoples by which Buddhism is now ardently professed are in a state of stagnation or of decadence, whereas the achievements of what we are accustomed to regard as the highest phase of civilization must be credited to those Western nations which have embraced Christianity. Some of the advocates of Buddhism, however, have contended that Gautama's teachings cannot fairly be judged by material results. They point out that the harvest depends upon two factors, to wit: the quality of the seed and the nature of the ground on which it falls. The ethnical stocks among which Buddhism has found a lodgment are, for the most part, less qualified for progress than the races speaking Aryan tongues which have adopted Christianity. The answer to this objection is that Buddhism had its chance of moulding an Aryan-speaking folk and lost it. It was in the midst of a population which used an Aryan language, as its descendants do to-day, that Buddhism was evolved, and before the close of the first half of the third century B. C., it had spread from Oudo and had become dominant throughout Northern India, the home of the principal Eastern branch of the Aryan family. Evidently, Buddhism was unsuited to any peoples speaking an Aryan tongue, for it soon failed to maintain its ascendancy in its earliest home and has long been almost extinct on the mainland of India, although it retains a hold on the Dravidian inhabitants of Ceylon.

In Dr. McKim's essay it is the intrinsic inferiority of Buddhism, as compared with Christianity, upon which attention is concentrated, though he does not omit to consider also the actual working of the philosophical system which is ascribed to Gautama. He would not deny that "in its practical influence, as well as in the purity of its moral precepts, it marks a great advance upon the Brahminism of the Hindus, as well as upon the Shamanism and other rude cults of central Asia." He shows, at the same time that, in the crucial points of ethical reformation, it has proved a conspicuous failure. Although it denounces idolatry, it has proved unequal to redeem its followers from their traditional demon-worship. Instead of conquering popular superstitions, it has been conquered by them: "Buddha, who denied that there was any God, has himself been deified, and his images are everywhere venerated." Again, Buddhism, "put a stigma on marriage, and exalted the celibate life as the path of perfection; yet it seems to have had no appreciable effect in suppressing polygamy and polyandry." Even among its monks, who are consecrated to the pursuit of its highest aims, it has failed to produce a lofty type of moral living. "In Japan the Buddhist priests are reported to be generally addicted to lying, stealing and licentiousness." In a word, as it exists to-day, Buddhism does not deserve the praises which have been lavished on its golden age. "Neither the science, nor the civilization, nor the ethical progress of the world has now anything to hope for from the philosophy or the religion of Gautama."

In the concluding paragraphs of his essay Dr. McKim recapitulates the points of

## A BRAHMIN'S PLEA FOR TIBET.

THE WORLD'S SPIRITUAL CENTRE  
AT LHASA, HE SAYS.

There Would Be Serious Consequences, the  
Baba Premanand Bharati Thinks,  
Should English Invade Grand Lama's  
Domain—Only Closed Shrine Left.

"Why disturb this only hermit kingdom now upon the face of the earth? It has nothing that either England or Russia can make use of. But if let alone it will continue to do the world good."

The man who thus spoke had just read the news that Col. Younghusband was preparing an expedition at Darjeeling, India, to invade Tibet soon. He is a high caste Brahmin, the Baba Premanand Bharati, and he has been for some months in New York teaching.

While he has never been in the hermit kingdom, north of the Himalayas, he is well acquainted with numbers of Sonnyasins or Hindoo ascetics, who frequent Tibet in spite of the prohibitive laws against strangers. Until a few years ago these ascetics were welcomed at the mysterious city of Lhasa, because the Grand Lama learned much from them, said the Baba.

"The Hindoos are well acquainted with what is going on in Tibet and its mysteries are no secrets to them," he went on. "All Hindoos naturally feel very kindly toward the Tibetan lamas and are not a little disturbed at the prospect of the expedition of Col. Younghusband.

"In the last century a strain of Brahminism carried there by the Hindoo ascetics permeated Tibetan Buddhism, and we look upon these yellow men as our nearest brothers without India. They are near to our immortal mountains and shrines and Tibet is the one remaining country in the world closed, on account of religion, to the curious, the adventurer and the exploiter. Except in a few caves in the Himalayas there is not a shrine or other holy place in all India that the curious globe-trotters cannot intrude upon, caricature and profane in books.

"The East looks upon Tibet as a spiritual engine room for the whole world. You know how fatal is the touch of an ignorant, unsympathetic hand upon material machinery, but vastly more fatal is the presence of a prying curiosity or greed upon the spirit and atmosphere of a holy place.

"Send a foreign army to Lhasa and the Grand Lama and his anchorites will either flee to the caves or degenerate into the kind of beings so many other priests are. We Hindoos hold that spiritual men are most potent for the good of the world, when they keep themselves most aloof from the world. But, of course, Tibet will soon be invaded.

"But for the decline of China, the presence of Russia in Manchuria and the intrigues of the latter Power through an alleged Russian Buddhist, M. Zybikoff, at Lhasa within the last two years, the English probably would not be in such a hurry to enter the country. If Japan were not in such an awkward position, facing Russia and relying upon England for moral, if not for material support, we might expect the Buddhists of that country to enter a protest against this move.

"But the whole East, the birthplace of all the world's religions, is impotent to raise a hand for the protection of its last remaining religious shrine. The West will, of course, speak of the opening of Tibet as an act of civilization, while all Oriental peoples can regard it in no other light than that of spiritual vandalism.

"The Grand Lama, or Dalai Lama, the Pope of Buddhism, is now a man of about 28, and is what Hindoos call a Jatis mar yogi, that is, a yogi who remembers his previous lives. He has reigned at Lhasa for long ages, having died and reincarnated himself many times, and his life is one of the most conclusive proofs on record of reincarna-

trust between Buddhism and Christianity. In the first place the religion of Jesus is historical, and is built on records now conceded to belong to the generation in which it took its rise, or, at all events, to a generation very near thereto. The religion of Gautama, on the other hand, is of such legendary origin that, according to Kuenen, "Buddha, as he is known to us, is a creation of European scholars." In the second place, "the one proclaims, as the first article of its faith, belief in a Father-God who loves the world; the other says, There is no God: man is an orphan on the desert shore of Time. The one believes man to be the child of God, made originally in His image, and capable of eternal life and blessedness; the other denies that man has a soul, or can ever attain immortality. Jesus Christ came to save man from sin and guilt and to make him morally pure and perfect; Gautama Buddha undertook to save him from pain, and only incidentally from moral evil." Once more: "The one taught that the world is God's creation and life God's good gift, and that the sin and sorrow and pain in it are alien to its constitution, and shall at last be cast out utterly and forever; the other proclaims the essential evilness of human life, nay, of all existence, and bids men crush out the innate desire for happiness and for immortality." In Buddhism the author of these essays would recognize "the human intellect vainly struggling, like Prometheus Vincutus, with the evils and problems of the universe." Its failure to solve these problems is "eloquent of the powerlessness of man to save himself. Over the gulf of despair to which Buddhism conducts us, we hear a voice proclaiming, 'The world by wisdom knew not God.'

We have dwelt particularly on this essay, because in it the author's scholarship and intellectual competence are conspicuously exhibited. Other remarkable papers in this volume are respectively entitled "The Bible Unique Among Literatures," "The Unity of New Testament Doctrine" and "The Oberammergau Passion Play." We would also direct particular attention to the two concluding essays, which respectively discuss "Butler and His Theology" and "Luther and the Reformation." M. W. H.

### The Meaning of Nirvana.

From the Washington Post.

Major James Albert Clark, President of the Philosophical Society, devoted his efforts last night to the subject: "Nirvana and Devachan. Taught by the Culture of the East."

The lecturer, in admitting that several authors have given over to despair any attempt to grasp the subtle abstractions of Oriental metaphysics, claimed, nevertheless, that a clear line of demarcation had been ignored, that which differentiates the teachings of priestcraft from the logical and scientific conclusions of a culture in the same environment. The sage in the East was ever a nature-student; the priest is an exponent of the fanatical trend of the mind. Nirvana, as defined in its most succinct form from the Sanskrit, is a "sublime state of conscious rest in omniscience." The commentaries on this epigrammatic grasp are not out of pace with the reasoning of Huxley and other able scientists of the Occident, that, in the ultimate, if man continues to expand, there must, according to inevitable evolution, come a time when such knowledge would be all-knowledge or omniscience. A "conscious rest" in such a state or condition implies the presence of individuality, but an annihilation of all personality. It is because of this marked distinction that superficial missionaries construe that extinction means Nirvana and vice versa.

tion.

"Indeed, at every rebirth he must prove to his followers upon evidence that would be accepted in a Western law court that he was their old Lama. When the Lama dies he tells his disciples when and where he will reappear—that is, that he will be reborn in such a family at such time.

"A sharp watch is set for his reappearance, and when he is old enough to speak and identify certain objects of furniture and other things that were in his personal possession he is called upon to do so. The slightest failure on the part of the child in this test would be taken as absolute evidence that it could not be the former Grand Lama, for all Orientals know that once a yogi reaches that plane where he awakes to the memory of a previous life all of his past lives are opened to him and he never again forgets.

"I am very sure that the Grand Lama in his present life has never been seen by any persons but known devotees and disciples. Indeed, it is doubtful if he was ever seen by any of those who have given elaborate descriptions of him. An English army may possibly find him, unless he flees to a cave before it arrives at Lhasa.

"But an authentic description of the Tibetan Buddha is not of so much interest and import to Christendom as certain manuscripts that are known to be in the library at Lhasa. Among them is one, a life of Christ, entitled 'The Life of Saint Issa, the Best Among the Sons of Men.'

"This manuscript is in the Pali language, and is deposited in the archives of the lamasery of Mount Marbour, the residence of the Grand Lama, overlooking the city. Translations which have been made from this manuscript into the Tibetan language are to be found in some of the principal lamaseries in southern Tibet.

"In 1887 Nicolas Notovitch, a Russian traveller, learning that there was such a history, succeeded in reaching the monastery of Himis in Lodek, southern Tibet, where he found it and made translations from it. He published the results of his investigations in Europe and the sensation it produced caused Max Muller and others to assail him bitterly.

"This life of Saint Issa begins with his miraculous birth and ends with his crucifixion, burial and ascension. In many respects it agrees with the Evangelists' narrative in the New Testament. But its chief difference and significance are that it fully accounts for the whereabouts of the founder of Christianity from his fourteenth to his twenty-sixth year.

"In his thirteenth year he went with a caravan of Hindoo merchants to India and for six years he studied Brahminism, Jainism and Buddhism, frequenting the holy cities of Juggernaut and Benares. The following years he preached in India and Persia and returned to Palestine at about the end of his twenty-sixth year.

"The Pali manuscript at Lhasa was written soon after the news of the death of Christ reached India, the facts of his career in his native land having been given to the author by merchants from the West. When Buddhism began to disintegrate in India some three hundred years after, the manuscript, with some twenty thousand others, was sent to Lhasa.

"Hindoo's have not the slightest doubt of the authenticity and correctness of this manuscript. The reasons for its existence may account for some of the marked similarities between Christianity and Buddhism."

## Buddhist Missionaries in the United States

*Independent*  
Not infrequently we are told, by way of explanation of the murder of missionaries in China, to consider what we would do if Brahmin or Buddhist missionaries should come to this country and try to convert our people to their religion. But there are such missionaries, and we treat them, not with mere toleration, but with courtesy. We have swamis in Boston and New York, and bonzes in San Francisco, and they are freely heard. A Buddhist mission in California is the best of its class.

About two years since the Western Hongwanji of the Shin sect decided to open a mission in San Francisco. In August of 1899 two priests, Rev. T. Sonoda, Ph.D., a graduate of the Imperial University of Japan, and Rev. S. Ishijema, assistant, arrived. They immediately proceeded to carry out their intentions, and have opened missions in San Francisco, Sacramento, Vacaville and Fresno, and have conducted these with commendable zeal. Emulating the methods of the Christian missions among the Japanese they have opened schools for English, hold services on Sundays and Wednesdays, also established dormitories, reading-rooms, social halls, etc.

In addition to their efforts in behalf of their own people they conduct also services in English in San Francisco for American inquirers. Already some Americans have united with them, and a corporation has been formed to disseminate Buddhist tenets. The opening of these missions is certainly praiseworthy, as most of the Japanese of the laboring classes belong to this sect of Buddhists, and the presence of priests in their midst is a source of consolation, especially as they are disposed to conduct their work according to modern Christian methods.

As illustrating the progressive spirit of the Neo-Buddhists, the founder of their missions here, Dr. Sonoda has just left for Germany to study the relations of Church and State. His sect has taken a decided stand in favor of complete independence, and when the bill known as the "Religious Bill," was before the last Parliament boldly advocated the measure, which placed Christianity on the same plane as Buddhism,

and while recognizing the religious provided for their independence.

Thus far a spirit of harmony and brotherly helpfulness has marked the relations of the Japanese pastors and these Buddhist propagandists.

When the awakening came to Japan the army of priests seemed unmoved, tho many of them were eminent for learning and purity of character, of high social position, yet not one of these men took an active part in the making of new Japan. In recent years they have awakened from the long sleep, and now the spirit of progress and growth is active in their ranks, and they are organizing missions, establishing schools, sending their ablest men abroad for study. All this indicates that the Buddhists are drawing nearer to Christianity.

Every effort they put forth in the study of religious problems and the extension of their faith brings them a step nearer to the Kingdom of Heaven; and we are glad that the Christians of California do not antagonize them.

## MYSTICISM—EAST AND WEST

By RUDOLPH OTTO. 262 pages. \$3.50

*Translated by Bracey and Payne*

THE author attempts to "penetrate the nature of that strange spiritual phenomenon which we call mysticism" by comparing the two classic types. He maintains that in mysticism there are "strong primal impulses working in the human soul, which as such are completely unaffected by differences" in race, climate, or geography. "They show in their similarity an inner relationship of types of human experience and spiritual life which is truly astonishing."

Professor Otto studies in detail two interpreters of mystical thought—Acharya Sankara, representative of Indian Vedantism—and the Great German mystic, Meister Eckhart. Both are searching for salvation and a knowledge of Being. But there are fundamental dissimilarities. Christian mysticism is not Indian; nor is Christ the same as Krishna. The Indian's mysticism has no ethic: it is a-moral. The Westerner's "wonderfully liberating ethic develops with greater strength from the ground of his mysticism" into renewed righteousness and strengthened will.

THE MESSAGE OF BAHAIISM.

By the Rev. PETER Z. EASTON.

WHAT is it? A new gospel? If so, certainly Abdul Baha, the head of the sect, is the man to tell us. With this in view, I called on him on September 21. I found him to answer to Dr. H. H. Jessup's description of him as a man of great affability and courtesy. He was glad to meet with an Occidental, who could talk with him in the Tartar Turkish, the language of Azerbeigan, Persia, in which and the adjoining Caucasus I have been labouring as a missionary since 1873. After some introductory conversation, I asked him what his message was. Had he anything to add to the New Testament teaching of repentance toward God and faith toward our Lord Jesus Christ, the Way, the Truth and the Life, through whom alone we can come to the Father? There, again, my experience was similar to that of Dr. Jessup in his interview with Abdul Baha ten years ago. Instead of answering my question, he turned the conversation into another channel. Several times I endeavoured to bring it back to the original topic, but beyond certain general statements as to his belief in all the prophets, &c., could get no definite reply. So far, therefore, as an answer to my question was concerned, my visit was a failure.

Let us now see what can be done in other directions. On page 8 of Sprague's "Story of the Bahai Movement," a work written by a man who is himself a Bahai, Comte de Gobineau is mentioned as one of those who have spoken favourably of the Babis, or Behais, as they are now called. Babism, according to the Count, is "the latest expression of an eclectic evolution, growing out of the innate pantheism of the Iranian mind." Here, then, we have a very important statement in regard to the character of the movement. It is a pantheistic, not a Christian, nor even a Mohammedan movement, one of a long series of such movements, beginning with the very beginning of Persian history and continuing to the present day, a movement akin likewise to the pantheistic sects of other lands, such as Mormons, Spiritists, Theosophists, Christian Scientists, &c. What, then, is the essential characteristic of Pantheism? The doctrine that there is no personal God, who creates, governs and controls all things, but only a divine essence, out of which all things are evolved, the various orders of the world marking the stages of evolution—first mineral, then plant, animal, and finally man. In every age this impersonal essence finds expression in some individual, who is to all intents and purposes the god of that age. In some cases these persons call themselves God; in others they do not; but in every case they claim supreme authority and demand blind obedience from their disciples.

Who, then, in this Bahai movement is this head? Is it Appas Effendi, Abdul Baha, the present leader? No, for Abdul Baha means the servant of Baha, the father of the present leader, who died at Acre, Syria, in 1892. The movement also is called from him the Bahai movement. What sort of a man, then, was this Baha? His first prominent rôle was that of an Absalom. After the death of the Bab, the founder of the movement, in 1850, Baha's half-brother, Suth-i-Ezel, became the head of the sect, holding, as Prof. Browne says, undisputed and absolute sway over the Babi church. Baha joining him after his flight to Baghdad in 1852, was instructed by Suth-i-Ezel with the practical direction of affairs, a position which Baha used to steal the hearts of his brother's followers. When banished to Acre, Syria, along with some of the followers of Ezeli who were sent there by the Turkish Government to watch his movements, every one of these men were assassinated by the followers of Baha. The same is true of almost all the prominent leaders of Ezeli's movement, who one by one disappeared, as Browne says, by foul play on the part of too zealous Behais. His next rôle—that in which he was above all pre-eminent—was that of a blasphemer. These are some of the titles that were applied to him: "Our God, El Abha," "The Everlasting Father" (Isa. ix. 6), "The Lord of the Vineyard" (Matt. xxi. 40). One of his followers was allowed to address him, saying that it was a shame to compare God to him. In short, he was a moral and spiritual monster, who exalted himself against all that is called God or that is worshipped. To become a Bahai means to put this anti-Christ in the place of the God and Father of our Lord Jesus Christ. This is what the people of Great Britain are now invited to do.

But, it may be objected, it is impossible to believe that such a demon in human form could exist, and, even if this were possible, a system so awful, so abominable would find no adherents. To this I reply that this is what has happened over and over and over again in the history of Persia and other Oriental lands, Mazdak and Mokanna and Babik and Karmath and Hassan Sabah and the founder

of the Druses were just such men. As to the system, it is to be borne in mind that it is an esoteric system; one thing to the outside world and another to those who are initiated; one thing, again, to the catechumen who is yet in the initial stage, and another to the adept who has gone through all the degrees. As to credulity, this is what Canon Sell has to say of the Druses: "That a religion should grow out of the caprices of a madman, and that generation after generation should see in a bloodthirsty despot the incarnation of the Divine, shows to what an extent men may be deluded when they close their eyes to the 'true light which lighteth every man that cometh into the world.'"

I am sorry for Abdul Baha. Brought up in this terrible system, he is entangled in its meshes. From what I have heard of late, I would fain hope that some glimmerings of light have dawned upon him. May God in great mercy open his eyes to behold the truth as it is in Jesus. How can we be thankful enough that we have been brought up under the influence of the Gospel?

"Blessed be Jehovah God, the God of Israel, who only doeth wondrous things; and blessed be His glorious name for ever; and let the whole earth be filled with His glory. Amen and Amen." "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenlies in Christ."

Table Talk.

Our issue of next week will be of exceptional interest. We shall give a large portrait of Abdul Baha, specially taken for the "Christian Commonwealth," and also reproduce in facsimile a Persian tablet dictated by him expressly for this journal, with a summary in English. It seems a far cry from Bahaiism in the East to the "P.S.A." movement in the West, and yet their fundamental principle is identical—Brotherhood; the unity of mankind. The National Brotherhood Conference meets in London (Albert Hall and Whitefield's) Saturday to Tuesday next (September 16-19), and addresses will be delivered by many representative men (see page 862). In view of the importance of this gathering, with our next issue will be published a four-page supplement, giving special reports of the proceedings from Saturday to Tuesday inclusive. Orders should be given at once for the "Christian Commonwealth" of Wednesday, September 20. Price One Penny.

We find there is widespread and growing interest in the Bahai movement and its leaders. We shall continue to devote attention to this wonderful manifestation of the Spirit of God. It was Abdul Baha's own suggestion that the facsimile message from himself, referred to above, should appear in THE CHRISTIAN COMMONWEALTH, and by his kindness the first sitting he gave to a photographer was for this journal. We hoped to reproduce the portrait this week, but in order to obtain the best possible results we have deferred publication until next week. We think we can now legitimately claim Abdul Baha as a contributor to this journal; indeed, we see no reason why he should not join our editorial board. We may add that many copies of this and subsequent issues of THE CHRISTIAN COMMONWEALTH will be circulated in Persia and other Eastern countries. Thus the paper is serving as a link and a channel between East and West and divers religious faiths that are all aspects of the one religion—facets of the diamond of Truth.

# THE CHRISTIAN

As the English women's movement had its spiritual creators and even martyrs (who were tortured in soul if not in body) in Mary Wollstonecraft, Lydia Becker, and others; so Persia has had its great woman martyr, the fruit of whose travail other women are now reaping. I am indebted to W. T. P. for the substance of what follows.

## Qurratu'l-'Ain.

How is it that so little is known in England of Qurratu'l-'Ain, that wonderful Persian lady who gave up her life for the woman's cause at a time when the Western world, so far as this movement is concerned, was still sleeping the sleep of negligence? Surely the time has come for rendering honour and respect to one who was undoubtedly a pioneer of the woman's age now dawning! Qurratu'l-'Ain was born in the early twenties of last century of a distinguished Persian family. Her real name was Zarrine Tadj, which, literally translated, means "Crown of Gold," an allusion to her wonderful hair and queenly beauty. Later in life Zarrine Tadj became widely known by the name of Qurratu'l-'Ain (Consolation of the Eyes).

In those days it was very rare to find a woman, even amongst the upper classes, who could read or write. Qurratu'l-'Ain, however, from birth showed such remarkable talent that her parents made special efforts to give their daughter really good instruction. While she was quite young Qurratu'l-'Ain often took part in discussions with her father, the Mullah, and with other members of her family, and she soon became famous throughout Persia for her enlightenment on theological matters, for her poems, and for her independence of thought and action. In due course she married, but her remarkable fame continued to grow in spite of the seclusion of the harem, which her husband, Mullah Muhammad, attempted to impose on her.

1848 stands out as the most remarkable time in her life, for it was then that she confessed her faith in the teaching of the Bab, the forerunner of Baha'u'llah. She realised that the great truths for which the Bab stood, namely, the equality of man and woman, the freedom and education of both sexes, the brotherhood of all mankind, and the unity underlying all religions, were truths which would become world-wide in their practical application during the coming century; and she was soon recognised as the most eloquent and inspired exponent of the great truths embodied in the movement now known as the "Bahai Faith." She was the first Persian lady to take off her veil, to come out of the seclusion of her own harem, in order to spread her message throughout Persia. Her absorbing aim in life was to raise the status of women throughout the land. She courageously taught that the time had come for Eastern women to come out of their age-long seclusion in order to take up their true work and position in the world. And she converted many thousands to her faith.

The Mullahs, or Moslem priests, became alarmed at the influence that Qurratu'l-'Ain was exercising in all parts of the country, and they brought pressure to bear upon her relatives in order that she might be kept in seclusion, and great efforts were made to prevent the continuation of her active campaign. In 1850 the Bab, after a long imprisonment, was shot

at Tabriz, and his followers in all parts of Persia were subjected to violence and ill-treatment, many of them being brutally slaughtered in their own homes. Qurratu'l-'Ain continued to fearlessly proclaim the faith and to succour the afflicted amongst the Bab's followers. Every effort was made to induce her to retract her "heresies," and she was subjected to repeated persecutions. Her death, in the year 1852, was most tragic. The Mullahs, having decided that she must be killed, lured her away late one night to a desolate garden, and strangled her, the body being thrown into the depth of an abandoned well.

Her wonderful story has been embodied in a drama called "God's Heroes," written by Miss Laura Clifford Barney, published by Kegan Paul, Trench, Trubner, and Co. As time goes on, there is no doubt that a great literature will spring up around the name of this Persian heroine.

E. M. J.

## The Bahai Message.

William Marwich, of Jamaica, writes from Edinburgh:—

I have read with the deepest interest and sympathy the article by my friend, Mr. Harrold Johnson, on "The Bahai Message," in your issue of 6th inst., and the interview with Abdul Baha, and his brief but pregnant address at the City Temple, in the issue of the 13th inst., both supplementary to what appears in the volume of "Papers on Inter-racial Problems," communicated to, and the addresses given at, the Universal Races Congress, at which I had the privilege of being present. As a Scotsman, who is in fullest sympathy with all movements towards spiritual unity, I venture personally, and I think I may add as expressing the desire of many like-minded fellow-countrymen, to send through you a respectful fraternal greeting to Abdul Baha, and expression of sympathy with his deeply spiritual message. Were he able to visit Scotland he would receive a warm welcome from many who have been influenced by the message of Bahaism.

May I draw the attention of students of the movement to the excellent article with its useful bibliography, in the second volume of "The Encyclopædia of Religion and Ethics," by Professor Edward A. Browne, who also wrote the introduction to "The Life and Teachings of Abbas Effendi," by Myron H. Phelps (London and New York, 1903)? I made my first acquaintance with the movement by reading an article on "Babism and the Bab" in the "New World Quarterly" about fourteen years ago. There also appeared in the "Nineteenth Century," for July, 1896, an article on the "Bab and Babism," by J. D. Rees, C.I.E., and there is also sympathetic reference to Babism in an article on "Russia, Persia and England," by Sir Lepel Griffin, in the same number. Although these articles have only an historic interest now, they are worthy of mention as contributions to an understanding of earlier phases of the movement that has come to have a world-wide interest and importance.

## Portraits of Abdul Baha.

Photographs of Abdul Baha, full cabinet size, several positions, at 2s. 6d. each, post free 2s. 7d., and in superior style at 5s. each, post free 5s. 2d., can be supplied by CHRISTIAN COMMONWEALTH Co., Limited, 133, Salisbury Square, E.C.

**BAHAI MEETING**  
EVERY FRIDAY.  
FOR STUDYING THE BAHAI BOOKS.  
37, TAVISTOCK PLACE, W.C.  
4.45 to 6.15 p.m. | All are Welcome.  
READING ROOM OPEN DAILY, 11 a.m. to 6 p.m.  
Hon. Sec., Miss Annet Hamminck Schepel.

## Abdul Baha at the Pioneer Preachers' Hostel.

A visit was paid by Abdul Baha last Friday afternoon to the Hostel of the Pioneer Preachers of the Liberal-Christian League, 28, King's Square, Goswell Road, E.C. He was received by Mr. Campbell, who gave him a very hearty welcome, as did also the preachers in residence. Abbas Effendi was charmed with the simplicity of the appointments of the hostel and expressed his delight that young men should choose to live in that way for the sake of preaching to people who could give them nothing in return. Going into the pretty little chapel, he said it was a true sanctuary, but it was the demeanour, the spirit of the men themselves that made it so. He felt that all the influences of the place were good. Then he sat and talked about religious revival, the preachers asking him questions. He considered that the immediate prospect for religion in the West was not outwardly hopeful owing to various influences, but that in religion as in everything else there were seasons of decay and resurrection. One of the young men having remarked that the religion of the West was now passing through the winter season, he smiled an affirmative, and went on to describe what the springtime of spiritual life in the West would be like. He thought it would be a recognition of the spiritual unity of the whole race. Someone present said, "Then are these young preachers the snowdrops which herald the coming of the spring?" This apt remark greatly pleased him, and he said, "Undoubtedly!" He added that he had seen in England many signs of true religious vitality; it is by no means a country that is spiritually dead.

Abdul Baha afterwards went into the Home of Service, 36, King's Square, and shook hands with the ladies. He said that women who gave their lives in the way these were doing were deserving of high

September 27, 1911.

honour from all their sisters everywhere, for they had surrendered what to most women was dear—the joy of the exclusive home circle.

Pastor Nick, founder of the Life Brotherhood, also spoke, as did others.

## Message from Abdul Baha.

The following telegram was received: "Greeting. Cordial thanks for invitation. Deeply regret unable to be present. Our spirit and aims are the same. Hope to meet you on my next visit.—ABDUL BAHA."

20/11

## Bahatism—A Warning.

NINETEEN hundred years ago our Lord and Saviour Jesus Christ stood before a Roman tribunal. The Governor was convinced of His innocency, and proposed to release Him. The Jews, however, cried out, "Not this man, but Barabbas!" "Now Barabbas was a robber." Thus it was that God's chosen people, they who, for 2,000 years from the time of Abraham on, had been the special recipients of His grace and mercy, "denied the Holy and Righteous One, and asked for a murderer to be granted unto" them.

Is this scene being re-enacted before our eyes to-day? In this year of our Lord 1911, on the 17th day of September, at St. John's, Westminster, an Archdeacon of the Church of England, a man who bears an honoured name, placed in the Bishop's chair, in front of the altar, the leader of an Oriental sect, of whom, in a previous speech, he had spoken in terms of high praise, calling him "Master." Who is this man? His name is Abbas Effendi. He prefers, however, to be called Abdul Baha, servant of Baha, his father, who died at Acre, in Syria, in 1892. In order, therefore, to know what this man represents and stands for, we must ask, what sort of a man was Baha, the head of this sect, after whom it is named? A worse than Barabbas—betrayal, assassin, and blasphemer—a worthy successor of that long line of Persian antichrists from the beginning of its history down to the present day. The story is a long one, and would need more time and space than can here be given to it. In the accompanying article, "The Babism of Persia," a short sketch is given of the principle and practice of this antichristian system.

How was it possible that a minister of Jesus Christ could commend such a faith? Was he ignorant of the true character of the sect? Why, then, did he commend it? Why, too, was he ignorant? Did he not know that the Church Missionary Society has had a mission in Persia for forty years, and that he needed but to inquire from missionaries of the Society in and about London to know the facts of the case? For over twenty years Professor Browne, of Cambridge, has been writing on this subject. Has the Archdeacon no knowledge of the damning facts, set forth in his works, in regard to the character of Baha? Did he wish to inquire from those in the neighbourhood of Acre? How easy would it have been to get information from the English and American missionaries of Syria and Palestine.

Eighteen months ago Archdeacon Wilberforce wrote to Abdul Baha, saying, "We are all one, there behind the veil." Is this the teaching of the Word of God? Does the Apostle say that we should be unequally yoked with unbelievers, that righteousness hath fellowship with iniquity, light with darkness, Christ with Belial, the temple of God with idols? That, indeed, is the teaching of the pantheism on which Bahatism and all its kindred sects are founded. Way back from the hoary antiquity of 2,500 years, the beginning of Persian history, comes the blasphemous declaration, "God and devil yoked together." Men of upright character are, it is true, welcome to the ranks of these pantheistic sects. They make excellent stool pigeons. When, however, the deed of hell is to be done, another kind of man is needed; one whose conscience is seared as with a hot iron. Not what a man is, but what use can be made of him, is the determining factor. "Evil is a name of one of the conditions of progress—is as necessary, aye, more so, than what you call good, to your and our elevation to higher spheres." This idea is carried out in these pantheistic sects, in that the morally upright members are confined to the outer circle, the children of the evil one are admitted into the inner sanctuary. Here, then, we have the much vaunted unity, from which God preserve us.

Archdeacon Wilberforce calls Abdul Baha, "Master." What about Christ? Does He teach that we can serve two masters? No. Then the Archdeacon must choose whom he will serve, whether the God and Father of our Lord Jesus Christ or the Antichrist, Baha. He cannot serve both. What say the people of England? Will they choose this modern Barabbas?

A word as to the bearing of the Archdeacon's declarations upon missionary work in Mohammedan lands. That work, as is well known, is not easy work. So difficult indeed is it, that men like Lord Curzon are utterly incredulous that anything can be accomplished. Surely, then, men who profess to be followers of our Lord and Saviour Jesus Christ—above all, those who are looked upon as leaders in the Church, should do nothing to make that work still more difficult. Whatever else may be said of the Bahais, it cannot be said that they are not wise in their generation, quick to use every means, fair or foul, which will advance their interests. That Abdul Baha has been greatly encouraged

**Bahatism—A Warning.**—Attention is directed to an article hereon in the current issue. Bahatism has come to the front in London, mainly through the recent visit of Abdul Baha (Abbas Effendi), the Prophet of the movement, who was welcomed on Sunday evening, September 17th, by Archdeacon Wilberforce in St. John's Church, Westminster, being accommodated with the Bishop's chair and receiving from the Archdeacon the title "Master." The Bahai movement is a world one, its essential and ultimate aim being the "spiritual unity of mankind." Its message is declared to be that "of a New Dispensation and great Reconciling Order eager to achieve unity through diversity by a deeper outpouring of the spirit into all forms." The movement claims to have the adhesion of at least one-third of the Persian people, and (we quote from the *Christian Commonwealth*) "since

it has already aroused remarkable interest in Egypt, India, the United States of America, and even in France, it is time that we, too, should pay some attention to so striking a phenomenon." We are told that "there are remarkable affinities between Bahatism and Quakerism" (the Society of Friends, no doubt, will deal with this undesirable and unsought attachment), and as "the appeal of Bahatism is ever to the Inner Light," we are not surprised to hear that beyond St. John's, Westminster, Abdul Baha has been welcomed by the Rev. R. J. Campbell at the City Temple, who, after placing the visitor in his own chair, is reported as having said, "I propose to shorten my sermon this evening because we have a visitor in the pulpit whose presence is significant of the spiritual drawing together of East and West. . . . This evening we have in the pulpit of the City Temple the leader of one of the most remarkable religious movements of this or any age, a movement which includes, I understand, at least three million souls. The Bahai movement, as it is called, in Hither Asia rose on that soil just as spontaneously as Christianity rose in the middle territories adjoining, and that faith—which, by the way, is very closely akin to, I think I might say identical with, the spiritual purpose of Christianity—that movement stands for the spiritual unity of mankind; it stands for universal peace among the nations. These are good things, and the man who teaches them and commends them to three millions of followers must be a good man as well as a great. Abdul Baha is on a visit to this country—a private visit—but he wished to see the City Temple; and I think I am right in saying for the first time in his life he has consented to lift up his voice in public. He does not address public meetings, he does not preach sermons; he is just a religious teacher. He spent forty years in prison for his faith, and from his prison directed the efforts of his followers. There is not much in the way of organisation, but simple trust in the Spirit of God. We, as followers of the Lord Jesus Christ, who is to us and always will be the Light of the World, view with sympathy and respect every movement of the Spirit of God in the experience of mankind, and therefore we give greeting to Abdul Baha—I do not know whether I could say in the name of the whole Christian community—that may be too much—but I think in the name of all who share the spirit of our Master, and are trying to live their lives in that spirit. Abdul Baha, I think, intends to say a word or two in response to this greeting that I address to him in your name."

October 4, 1911

## Farewell to Abdul Baha. Impressive Meeting in London.

*The Daily Standard*  
At the invitation of Mrs. Thornburgh-Cropper about two hundred representative people met in the hall of the Passmore Edwards' Settlement, Tavistock Place, last Friday evening to bid farewell to Abdul Baha Abbas on the eve of his departure for Paris. Arriving in London on Monday evening, September 4, he has spent a happy and busy four weeks in our midst. Except for a brief visit to Bristol last week, he remained at 97, Cadogan Gardens. His time was mainly occupied in interviews with people who wished to meet him. These included not a few whose names are household words in this country, and some travelled long distances to see him.

A beautiful spirit prevailed on Friday evening. The atmosphere was very different from that of an ordinary meeting or religious gathering. Everyone present was enriched by the lofty spiritual tone of the proceedings; the notes struck were all in the direction of Brotherhood, unity, peace. While a report of the speeches would give a very inadequate idea of the effect produced, yet they were so well-conceived, so sincere, so exquisitely phrased as to be all worthy of reproduction. Among others Ameer Ali Syed wrote regretting his inability to be present, and Archdeacon Wilberforce sent affectionate greetings.

After the Lord's Prayer and prayers for Unity of Baha'u'llah and Gelasius (1 century), Professor Michael Sadler spoke as follows:—

We have met together to bid farewell to Abdul Baha, and to thank God for his example and teaching, and for the power of his prayers to bring Light into confused thought, Hope into the place of dread Faith where doubt was, and into troubled hearts the Love which overmasters self seeking and fear. Though we all, among ourselves, in our devotional allegiance, have our own individual loyalties, to all of us Abdul Baha brings, and has brought, a message of unity, of sympathy, and of peace. He bids us all be real and true in what we profess to believe; and to treasure above everything the Spirit behind the form. With him we bow before the hidden name, before that which is of every life the Inner Life! He bids us worship in fearless loyalty to our own faith, but with ever stronger yearning after union, brotherhood, and love; so turning ourselves in spirit, and with our whole heart, that we may enter more into the mind of God, which is above class, above race, and beyond time.

Prof. Sadler concluded with a beautiful prayer of James Martineau.

Mr. Eric Hammond said the Bahai movement stood for unity: one God, one people; a myriad souls manifesting the divine unity, a unity so complete that no difference of colour or creed could possibly differentiate between one manifestation of God and another, and a sympathy so all-embracing as to include the very lowest, meanest, shabbiest of men; unity, sympathy, brotherhood, leading up to a concord universal. He concluded with a saying of Baha'u'llah, that the divine cause of universal good could not be limited to either East or West. Miss Alice Buckton said we were standing at one of the springtimes of the world, and from that assembly of representatives of thought and work and love would go out all over

the world influences making for unity and brotherhood. The complete equality of men and women was one of the chief notes of Bahai teaching. Sir Richard Stapley pointed out that unity must not be sought in the forms and externals of religion, but in the inner spirit. In Persia there had been such an impulse towards real unity as was a rebuke to this so-called Christian country. Mr. Claude Montefiore, as a Jew, rejoiced in the growth of the spirit of unity, and regarded that meeting as prophetic of the better time to come, and in some sense a fulfilment of the idea expressed by one who fell as a martyr to the Roman Catholic faith, Sir Thomas More, who wrote of the great Church of the Utopians, in which all varieties of creeds gathered together, having a service and liturgy that expressed the higher unity, while admitting special loyalties. Mrs. Stannard dwelt on what that meeting and the sentiments expressed meant to the East, especially to the women, whose condition it was difficult for the West to understand. Tamaddon-ul-Molk testified to the unifying effect the Bahai movement had had in Persia, and of the wonderful way in which it had spread to America and other countries.

Then "The Master" rose to give his farewell address. An impressive figure, the face rather worn, but the eyes full of animation, he stood for about fifteen minutes, speaking in soft, musical Persian. From time to time he gently stroked his white beard, and, with hands

extended, palms upwards, he closed with a prayer:—

"O noble friends and seekers for the Kingdom of God! God be praised! we see the light of love is shining in the East and the West; and the tent of intercourse is raised in the centre of the world for the drawing together of hearts and souls. The call of the Kingdom is gone all over the world. The annunciation of the world's Universal Peace has enlightened the world's conscience. My hope is that by the zeal and ardour of the pure-hearted, the darkness of hatred and differences will be entirely abolished, and the light of love and unity will shine more brightly. This world shall become a new world. Things material will become the mirror of the Kingdom. Human hearts will meet and embrace each other. The whole world shall become as a man's native country; and different races shall be counted as one race. Then disputes and differences will vanish, and the Divine Beloved will be revealed in the society of mankind. It is because the East and the West are illumined by One Sun, all races, nations, and creeds are the servants of the One God. The whole earth is one home, and all peoples are bathed in the ocean of God's mercy. God created all. He gives sustenance to all. He guides and trains all under the shadow of his bounty. We must follow the example God himself gives us, and do away with all these differences and quarrels.

"Praise be to God! the signs of friendship are appearing, and a proof of this is that to-day I—an Eastern—in the London of the West have received extreme kindness, regard, and love, and I am deeply thankful and happy. I shall never forget this time I have spent with you. I leave you with extreme regret, and with prayers for you, that all the beauty of the Kingdom may be yours."

The translation of the valedictory having been read by Professor Sadler, Abdul Baha closed the meeting by giving his blessing in an undulating rhythmic tones.



By the time these lines appear Abdul Baha Abbas will have left our shores, but the memory of his gracious personality is a permanent possession. His influence will be felt for many days to come, and has already done much to promote that union of East and West for which many have long yearned.

## EVANGELICAL CHRISTENDOM.

by what he has seen and heard here in England to persevere in his scheme to make Bahaim "the universal religion of the world, and the basis of the great universal civilisation that is to be," is evident from his own words. That it will have a like effect upon his followers, to whom the news will be transmitted, not in cold English speech, but in the glowing phrases of Oriental imagination, cannot be doubted. Like Paul, on the road to Rome, they too will be encouraged; but it will not be to advance the kingdom of God, but the reign of Antichrist.

### The Babis of Persia.

The origin of Babism is to be sought in Persian pantheism, a system which goes back more than 1,000 years, during which time it has produced many sects, of which Babism is one of the latest. All these sects hold one fundamental doctrine, viz., that the murid, or disciple, is to give himself up absolutely, body and soul, to the murshid, or guide. To say that the murshid is, to all intents and purposes, in the place of God to the murid is to understate the matter. When God speaks to us He speaks to us as men, honouring the faculties of reason, conscience, and will with which He has endowed us. Does anything claim to be a new revelation, it must meet the demands of the old revelation, and stand or fall thereby. The pantheistic idea is other than this. Revelation, conscience, reason, will, are all annihilated. At every moment of existence there is nothing but absolute power; bare power on the one hand, and absolute passivity and negativity on the other. The murid is not a man in any true sense of the term, but mere material, a mere receptacle which is constantly being created and then taken to pieces, or filled and then emptied. What he is has nothing to do with the nature of the communications or commands which are made to him or laid upon him. Judged by ordinary standards, they may be reasonable or unreasonable, wise or unwise, holy or unholy; but with all this he has nothing to do. Is he commanded to tell the truth, he tells the truth. Is he commanded to lie, he lies. Are counsels of wisdom given to him, he carries them out. Are the wildest vagaries of a madman enjoined upon him, this duty of obedience is exactly the same. Let me say—

*First.*—The system is an essentially vicious one, based as it is on the degradation of the murid, who is robbed of all that makes him a man and reduced to a mere automaton. The honour and glory of the murshid is built up on the ruin of the murid. A more perfect contrast

to Christianity it is impossible to conceive. "Because I live," says the Saviour, "ye shall live also" (John xiv. 19). "And the glory which Thou gavest Me I have given them; that they may be one, even as We are one; I in them, and Thou in Me, that they may be made perfect in one, and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me" (John xvii. 22, 23).

*Second.*—It cannot be reformed, seeing that the first step in the way of reform is to destroy the system root and branch.

*Third.*—Every attempt to carry out the principle of this system has been fraught with the most terrible evil. The career of Mokanna in the eighth century, of which we have a true and faithful description in Moore's "Lalla Rookh," that of Babek in the ninth, and of Karmath in the tenth, both of whom turned the Oriental world into an Aceldema, or field of blood; more than all, that of Hassan Sabah and his followers, the Assassins, who for 170 years, from 1090 on, inaugurated a reign of terror compared with which that of the French Revolution was child's play. These and other instances which might be given, both in ancient and modern times, amply prove our assertion.

We are now asked to believe that Babism is an exception to the rule, that this devilish, this Satanic system—and no other words can describe it—has been transformed; that the serpent has lost its fangs, and that the wolf has become the true protector of the sheep. Where, we ask, is the evidence for this amazing claim? Is it to be found in the blasphemous declarations of Baha, that he was not only Christ, but God the Father? Is it to be found in his life, stained with the basest of crimes? Is the man that attempted to poison his own brother, whom he had invited to eat with him, the inaugurator of a new dispensation of peace on earth? And what, forsooth, have we on the other side? Naught but honeyed words. The wolf arrayed in sheep's clothing—*ergo*, he is not a wolf. What makes the matter still worse is that no excuse can be pleaded for this man. He was a cold-blooded villain, not a madman, like the founder of the Druses, or a deluded enthusiast, such as we may suppose the original Bab to have been. Good men there are among the Babis, men who have been drawn towards the system, hoping to find in it truth which they had vainly sought in Mohammedanism; *good*, not because of the system, but in spite of it. Xavier was a holy man, but Jesuitism is anything but holy. We are to remember, moreover, that in all these pantheistic systems it is only a few who at first are fully initiated into

# TELL THE TRUTH: ARE YOU A BAHÍ?

This Woman Includes Nearly  
Everybody in Favored  
Group.

Do you believe in the brotherhood of man?

Then, whether you know it or not, you are a Bahí.

If you believe in the breaking down of prejudice, in universal religion, in universal peace; if you are a seeker after Truth—you are a Bahí.

If you belong to a union you are a Bahí. If you believe in federations and fraternities, you are a Bahí. If you are a member of a trust, you are still

expressing the Bahí spirit, but in its lowest manifestation.

So explained Mrs. E. C. Gertsinger of Washington, D. C., and Dr. Ameen Fareed of Mt. Carmel Palestine, at the meeting of the Jewish Woman's Council yesterday, when the great Bahí movement was for the first time given to the world in a large way.

Mrs. Gertsinger claimed that the Bahí movement was behind the recent Universal Peace Conference at The Hague, the downfall of the old Turkish dynasty and the federations of labor.

The movement originated with Bahá'n'liáh, a Persian nobleman, who because he preached the gospel of universal tolerance, was incarcerated in the walled city of Acca, where he lived from 1862 until his death in 1892. It is said that after his arrival, the city, which was a wilderness, according to the philosophy of the Scriptures, "blossomed as the rose."

Many other miracles were attributed to him, among them frequent rains, and the discovery of springs of pure water. But his greatest work is shown in Acca, which he has truly made the "city of brotherly love."

To illustrate how the Bahí movement has wiped away all feeling of caste and creed, Mrs. Gertsinger gave a representation of a modern Persian tea in Acca, where Syrians, Christians, Jewesses, Egyptian, Mohammedan and Turkish women and followers of Zoroaster met and mingled in perfect harmony.

The stage in Golden Gate Commandery Hall was used for the occasion, the audience, at Mrs. Gerstinger's invitation, considering itself the Persian lady's American guests.

Differentiated from each other by costumes characteristic of each denomination, the impersonators of the Oriental ladies made a very pretty picture as they broke bread and took tea in the house of

the Bahí. The actresses were Mrs. Frank Carroll Giffin, Mrs. R. I. Reiss, Miss Ramona Allen, Miss Florence Levy, Mrs. Ella Goodall Cooper.

The audience was invited to a public lecture on the Bahí movement to be given at 2:30 o'clock Monday afternoon by Dr. Ameen Fareed, in Golden Gate Commandery Hall. He admonished those present to "bring their brains and leave their purses at home."

*from the Evening  
Bulletin*

# CHRISTIANITY CHARGED WITH PLAGIARISM.

Baron Harden Hickey Describes Parallels Between Buddhist and Christian Stories.

ILLUSTRATED BY HIS PAINTINGS.

Buddhism's Foremost Convert Gives His Grounds for Abandoning His Former Faith.

*Baron Harden Hickey*  
1890  
HOW BUDDHISM CAME TO THE WEST.

I think it my duty to state that it is far from my intention to make an attack on the doctrines of Christ as they are expounded by a large number of honest, conscientious men. Still less is it my desire to criticize or disparage the sublime teachings of the son of Mary, to whom I am happy to pay the tribute of my profound respect. My object is solely to show the countless analogies existing between the Buddhist and Christian legends—analogs so striking that they forcibly prove to an impartial mind that a common origin must necessarily be given to the teachings of Sakya-Muni and those of Jesus.

To resume the spirit of these lines, I may say that I consider the New Testament certainly of Indian origin! This, I think, can easily be proved by the numerous points of resemblance between the lives and doctrines of the founders of the



THE TEMPTATION OF

Buddhist and Christian religions, coincidences which are certainly not the result of mere chance or accident.

The conclusion which every honest inquirer is then forced to is that one account must necessarily be a copy of the other, and since the Buddhist biographer, living long before the birth of Christ, could not have borrowed from the Christian one, the plain inference is that the early creed-mongers of Alexandria were guilty of an act of plagiarism. The parallels in the lives and histories of the two sages are clearly drawn, and I summarize some of them.

### THE GENEALOGIES.

The genealogies of both are carefully traced from their respective ancestral kings (Mahasammata and David) down to their fathers (Suddhodana and Joseph), who, on the other hand, ac-

ording to both legends, were not their real fathers. Both virgins (Maya and Mary), who were to become their mothers, were greeted previously by the angels and devas.

The conception by the Holy Ghost announced by Gabriel corresponds with the dream of Maya of a white elephant from heaven entering her side.

The wise men from the East came to offer frankincense and myrrh; so at the birth of Buddha gods and devas, princes and brahmins came with presents.

As Herod was afraid of the child, so King Bimbisara made inquiries from his ministers to search the land and find whether any one lived who by his superiority would become famous.

The Simeon of the Bible corresponds with the Brahman Asita, an aged man who came down from the Himalayas to see the thirty-two marks and the eighty signs of the Buddha.

The presentation in the temple of Jesus is similar to the request made to the father of Buddha by the elders of the Sakya race, that the child be taken solemnly to the temple, which was done with great pomp.

In his twelfth year Jesus was found discoursing in the Temple with the teachers, so the father of Buddha found the Holy Son in the wood surrounded by the wise of ages past, both hearing



THE BAPTISMS OF BU

and asking them questions. The forty days' fast in the wilderness is common to both teachers, as also the temptations by the devil and the temptation by Mara and his hosts. Then the angels ministered to both. Afterward the Buddha bathed in the stream Naranjana and Jesus was baptized in the River Jordan. The heavens opening and the voice from heaven proclaiming the teacher are to be found in the Buddhist Scriptures.

The Sermon on the Mount begins with blessings; so, too, in the Lalita Vistara of Buddha. The Buddha preached many of his sermons from a holy hill situated in the neighborhood of Rayagriha, the Buddhist Capernaum. The first disciples were followers of John the Baptist; so, in the Buddhist legend, the followers of the Brahman Rudraka. The first number of disciples in both accounts was five; then in both the number increases to sixty, seventy and eighty. Jesus sent them two by two; in the Buddhist books it said that Buddha asked them not to go two by two, in order that information might be spread wider, but afterward allowed them to go two by two to be a comfort one to another.

Both teachers were regarded by some as God, by others as sent by the devil.

Both performed wonders—healing the sick, feeding the hungry, &c.

The walking upon the waters and the declaration of death some time before are common.

### MORE PARALLELS.

We can continue these parallels further:— Thus the woman from the crowd called Him blessed. The Samaritan woman at the well and

the Chandala woman. The courtesan Magdalene and the courtesan Amhapali, both converted by the Teachers. The rich man who came to Buddha by night and Nicodemus.

The triumphal entry into Jerusalem and the triumphal entry into Rayagriha.

Jesus said to Peter, "Move away," as Buddha to his disciple Upavana. The missionary command, "Go and preach," was given by both.

In the Buddhist legend we have the traitor Devadatta, the same as Judas in the Christian legend. Wonders and earthquakes, &c., occurred at the death of both sages. We have also the parting of the garments and the strife for the relics. And before their death both masters put a similar question:—"Which among you can accuse me of a sin?" said Christ. And Buddha—"In me there is no vestige of selfishness, nor of envy, nor of covetousness, nor of desire."

Professor Seydel, of the University of Leipzig, instances in his work, "Das Evangelium von Jesu," fifty-one analogies all distinctly pointing to Buddhism rather than Christianity as the original source. The probability is that Buddhist legends were carried over by the Essenes and others into Palestine, and were made use of by the evangelists to adorn the Gospel narrative.

Professor Deal, too, in his "Romantic Legend," cites many singular coincidences. Dr. Hübbe Schleiden in his work entitled "Jesus ein Buddhist," quotes in all some hundred parallels.

Indeed, the abundance of the materials for the argument in favor of the formal harmony of the Christian and Buddhist tradition is so great that I must limit myself to few more typical examples.

### BUDDHA THE SAVIOUR.

Just as the Buddha was pointed out as the physician, saviour and deliverer—as the deliverer from the bonds of iniquity, as the deliverer from sin, death, the devil and hell—even so were the disciples and his followers called the "Children of God," and according to some authorities as sons or children of Buddha. It is also remarkable that the formula "Follow me!" is especially stated in the Buddhist accounts to have been the usual one in calling the disciples. And as in the Gospel of John, Jesus is supposed to say, "My kingdom is not of this world," so also the saying attributed to the Buddha reads, "I know indeed that a kingdom is appointed for me, but it is not a worldly kingdom which I seek."

Surprising, too, is the striking similarity apparent in both accounts of even the usual changes of phraseology at the introduction and conclusion of the preaching. Thus these phrases occur over and over again:—"At this time," or "Again at that time," "Verily, I say unto you." Yet again:—"Who hath ears to hear let him hear the Word," "In order that it might be fulfilled which was spoken," &c.

Since these expressions occur not once but frequently throughout the narratives, we are compelled to conclude from the resemblance that the evangelists living later must have had before them



BUDDHA AND CHRIST.

the sacred Scriptures of the Buddhists. Like Luke, the *Abhinisramana Sutta* concludes the first period of the Master's life with the words, "So the child waxed and increased in strength." In addition to the mere verbal resemblances are to be remarked some of the chief hymns, such as the songs of the heavenly hosts at the birth, and the annunciation to Mary by the Angel Gabriel, which should be compared with the *Gathas* recited by the Brahmins at the interpretation of the corresponding vision of the mother of Buddha.

Similarly the many poetical interpolations in Luke all bear a like character in style and sound, and carry the impress of the Mahayana writings of the Buddhist *Gathas*.

### INCONSISTENCIES IN THE GOSPEL.

When we find in a short sentence in the Gospel of Mark (1. 13) the history of the temptation, we know directly that it is an extract from other poetical pieces. Now it is there stated, "And he was with wild beasts." Indeed, anything similar to this is not found in the other gospels, which might have served as a coincidence, but only in the expository of the Buddhist accounts. Nor does this correspond with the other words which Matthew also

has—"The angels ministered unto him." These ministrations relating to the temptations in the wilderness occupy three full chapters in the "Laila Vistara."

That the Christian Gospels bear so close a likeness to the Buddhist may be declared by some to be entirely due to similar conditions, owing to the origin of both in the East, but on closer examination the harmony here is not merely in the many symbolical words, but the correspondence of entire narratives is so general that the theory of undesigned coincidences cannot be entertained. Thus it is related of the Buddha that he had compared himself to the Sower who sowed the seed of the faith on the fields of the hearts of men.

Again, one of the older disciples came to the Buddha and presented himself before him as the Prodigal Son, by whom he was regarded as the loving father, and after he had come back again to him he was installed with much expense in the place as the son and heir of the house.

One of the most striking incidents is the account in the Gospel of John ix., 13, of the one "born blind" when placed in comparison with the detailed parallel passage in the *Saddharma pundarika*. In this *sutra* the idea ascribed to the Master who healed the people (the blind people of the world) is that this man is presented as an example to every one on account of his sinful condition in a former life. In the Indian phase of thought the idea of a rebirth in bodily form is the fundamental idea, but in the Gospel of John the question of sin in one life being the consequence of sin in a previous life stands unique and unsupported. This case arouses the suspicion that sufficient circumspec-



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tion was not used by the gospel writer in his borrowing.

A totally similar impress is contained in all the three synoptic Gospels, where Jesus said that the secrets of the true doctrine of the Word are hidden from the *hoi polloi*, but are known only to the disciples. The motive for this teaching is clear in the Buddhist Scripture, while it is an enigma in the Gospels, for the Buddha distinguishes between the esoteric circle of the disciples (the Bhikshus) and the exoteric followers of the Word (the Upasakas).

It can hardly be possible that Jesus also should have in like manner made a distinction between his disciples, but at any rate it is highly improbable that it could have spontaneously arisen in the Gospels. Again, in the Buddhist account the words occur "of the sun, which shines for the good and the evil; of the rain, which falls for the just and unjust;" the mustard seed serves as the simile for littleness, and the words, "Perishable is the city built of sand, which cannot maintain itself." It may also be stated here that the comparison in Matthew is incorrect about the foolish man who built his house on sand. Houses are well known to stand strongest upon a good foundation of sand, but the Buddhist city of sand is something quite different.

#### COMPARING THE DOCTRINES.

Proceeding now to the comparison of the doctrines taught by Jesus and Buddha we cannot here take credit to ourselves for an independent and critical examination of the text, so as to affirm what was and what was not the pure, original Christianity and the primitive teaching of the Buddha. We might certainly assume that at all events the highest moral and spiritual ideas in

both teachings proceeded from the Masters themselves. And we might leave it undecided as to how far either the Masters themselves, or first the disciples and later on the dogmatic theologians, have mixed up and confounded the esoteric fundamental ideas of the pure word with exoteric speculation and superstition. But it is easy to point out that the fundamental ideas of both teachers were the same.

The ultimate goal which Jesus pointed out to His disciples to strive for was the life eternal. As the absolute existence, only the all-one, the unchange-

able, can be eternal, because without form and without shape. No material body, no difference and peculiarity of form can be everlasting, for what is formed necessarily yields to time and must once again decay. Each appearance can be only relative and changeable. If thus we attain to perfection and desire the life and the full satisfaction we must be delivered from our present world and all other worlds of form. Eternal peace and unchanging happiness can only mean an absolute existence. This is precisely the idea of the Buddhist goal of perfection, which is Nirvana.

And even the outward working and visible form of this striving is, in Buddhism, just the same as in the doctrine of Jesus. Love and compassion for every fellow creature, and not merely for mankind, but for all nature generally. Such is the essential character of the doctrine of Buddha, and in the carrying out of this fundamental idea the success is more complete, better and more general in Buddhist countries than in Christian lands with their European civilization.

I must also remark before going further another striking similarity between the two religions. Buddhism, like Christianity, is founded on a trinity. In fact, the idea of the trinity seems common to nearly all religions. In Buddhism it consists of Buddha, Dharma and Sangha—Buddha, the law and the assembly of the faithful, corresponding to the Father, the Son and the Holy Ghost.

#### HOW DID BUDDHISM REACH THE WEST?

We now come to the question, How did Buddhism reach the West? Artur Lillie has exhausted this subject. By the early Phenicians the commerce of the East was carried across Arabia from the port of Gerrha in the Persian Gulf. It was then shipped on the Red Sea and carried up the Eilat Gulf on its road to Tyre. That some of the commodities must have come from India is proved from the fact cited by Herodotus that cassia and cinnamon were among them, which articles could not be found nearer than Ceylon or the Malabar coast. To reach Tyre these goods had to pass close to the haunts of the Essenes, near the Dead Sea. The Phenicians were in contact with India at least as early as the time of Solomon; but Alexander's expedition gave a great spur to the intercourse between India and the West. Bactria and Persia were in the hands of the Seleucidan dynasty until Persia revolted.

This brought Antiochus the Great into the field to restore the authority of the Greeks. According to Polybius, he led his army into India and renewed his alliance with Sophaganeses, king of that country. As the Asoka edicts were incised on rocks some six years after Antiochus came to the throne, this is certainly an allusion to the Constantine of Buddhism.

In the meanwhile the building of Alexandria had given a powerful impetus to the intercourse with India by sea. Alexander had designated it to be the capital of his vast empire and the bridge between India and the West. This project was ably carried out after his death by his lieutenant, the first Ptolemy. Under his wise government and that of his successor Alexandria soon became the first commercial city of the world. Of more importance even was his large tolerance of creeds, whether Egyptian, or Grecian, or Jewish. In the year 209 B. C. Ptolemy Evergetes was on the throne. He conquered Abyssinia and a greater part of Asia, including Syria, Phoenicia, Babylonia, Persia and Media. His conquests extended to Bactria and he had a large fleet on the Red Sea. This placed him in contact with India from two different directions. He married the daughter of Magas, King of Cyrene. Macedonia was ruled by Antigone at this particular date.

#### INDIAN ROCK INSCRIPTIONS.

This brings us to the celebrated rock inscriptions of King Asoka, surnamed Devanampiya, the beloved of the devas, or spirits. They have set at rest forever the question whether Buddhism was propagated westward.

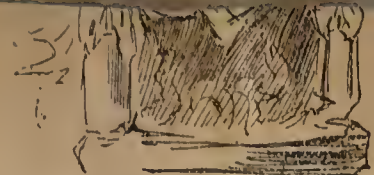
On the Girnar rock, in Gujerat, the name of Antiochus the Great occurs four times. This is one passage:—

"And moreover within the dominions of Antiochus, the Greek king, of which Antiochus' generals are the rulers, everywhere Piyadasi's (Asoka's) double system of medical aid is established, both medical aid for men and medical aid for animals, together with medicaments of all sorts, which are suitable for men and suitable for animals."

This is the second inscription:—

"And the Greek king beside, by whom the four Greek kings Ptolemaios, and Gengaknos, and Magas \* \* \* (have been induced to permit) \* \* \* "Both here and in foreign countries everywhere (the people) follow the doctrine of the religion of Devanampiya, wheresoever it reacheth."

Now here we have, indelibly carved in rocks still visible, a pure piece of history. It shows that the



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Buddhist King Asoka was closely associated with the Greeks, and that he sent missionaries to Egypt. It shows, furthermore, that at any rate he was under an impression that the Buddhist religion had been there established.

#### PROOF FROM THE HISTORY OF CEYLON.

One more piece of evidence I may notice here, in the "Mahawanso," an old history of Ceylon, it is announced that on the occasion of the building of the Buddhist temple of Ruwanweli enormous numbers of Buddhist monks came from all parts, including 30,000 "from the vicinity of A'lassada, the capital of the Yona (Greek) country." In the same history is a statement that Asoka did send a missionary named Maharakkhita to Grecco. A'lassada is agreed by all Orientalists to be Alexandria. The Buddhist history states that the monks came from the vicinity of Alexandria. This word, I think, is important. It was in this vicinity that convents of monks practising rites precisely like those of the Buddhists existed in large numbers in the days of Phio (30 B. C.). It may also be mentioned that Nagasena, a Buddhist, had a discussion with Meander in the capital of Syria (200 B. C.).

But even if no Buddhist came to the West, without doubt Buddhism did. For about this time there arose in Alexandria a teaching called "Gnosticism." This word is the exact Greek equivalent of "Buddhism," in Sanscrit Bôdhi, and it simply means interior or spiritual knowledge.

#### MORE ROMAN AUTHORITY CITED.

Pliny says the Buddhist missionaries had settled themselves on the shores of the Dead Seagoes before his time—"per seculorum millia;" Josephus (verse 13) corroborates Pliny as to the Essenes being descendants of these missionaries. Megasthenes says that "the Jews were an Indian sect called Kalam, and their theology resembled that of the Indians."

We may here remark the analogy between Judea and Aybdya (Oude), and Palcestino and Pall and Stah land, the land of Pall.

Neander's "History of Christianity" says that "the Manichæo maintained that Jesus was a permutation of Buddha, and that Gautama, Jesus and Maui were the same person." Dr. Lumley, in his work "Monumental Christianity," confesses the pre-Christian existence of the crucifix, the Round Tower in Ireland, its Buddhist character, and the penetration of Buddhist missionaries to the remote parts of the island. C. S. Sothoran, in a lecture before the American Philological Society, remarks that legends and archaeological remains prove that "Ireland, like every other nation, once listened to the propagandists of Siddartha Buddha."

Ennemoser says:—"Into Egypt and the East went Herodotus, Thales, Parmenides, Empedocles, Orpheus and Pythagoras—called Yavaucharya by the Indians—to instruct themselves in natural philosophy and theology. Throughout the whole Western American continent, south of the United States, exist traditions of a visit, centuries past, by one or more white haired men, dressed unlike the natives, in long robes, who taught them religious precepts and the arts with which they were acquainted when the Spanish brigands and adventurers landed in America. It is known to scholars that the Chinese were acquainted with the continent of America in the fifth century of the Christian era."

Let us now look at a few of the coincidences found in ancient America, and hear what scholars have to say about them.

#### BUDDHISM IN AMERICA.

The walls of the Thibetan temples look toward the four quarters of heaven, and each side is painted with a particular color—the north side with green, the south side with yellow, the east side with white and the west side with red. The sacred palace of the Toltec priest-king Quetzalcoatl in Mexico was similarly arranged and decorated.

In Asia the elephant is the usual symbol of the Buddha; in Yucatan this animal, which is not a native of either of the Americas, is a frequent symbol.

"The ancient edifices of Chichen, in Central America," says Spence Hardy, "bear a striking resemblance to the temples of India."

"In India," says Squier, "are found almost the

exact counterparts of the religious structures of Central America, analogies furnishing the strongest support of the hypothesis which places the origin of the American semi-civilization in South Asia."

The great temple of Palenque, Yucatan, corresponds exactly in its principal details to that of Borobudur, in Java. The two planets Ragu and Ceta, the head and tail of the dragon so often spoken of in Buddhist Scriptures, are drawn in full length upon the western façade of the palace at Uxmal.

History tells us that upon the robes of Wishi-peopon (American for Hwishiin, Bhikshu) there were symbolic crosses. Schlagintweit states that similar crosses may be seen upon the curtains of the windows of Buddhist monasteries in Thibet.

Humboldt says that "Thibet and Mexico present very remarkable traits of connection in their ecclesiastical hierarchy, in the number of their religious maternities and in the extreme austerity of their penances and in the order of their religious processions."

The high priest of Mexico bore the title of Tay-Sacca, the Man of Sakva; Tay meaning "mau,"

ing no meaning in the language, being merely the term which they applied to a monk. Other significant terms are Zaca-lan, the place of Sakya; Zaca-tepec, the mountain of Sakya. Vinik thinks that Gautama, the name of the Central American State, is merely a corruption of Gautama, the name of Gautama. I might cite many more examples showing the early influx of Buddhism into America, but these I think will suffice.

**STATE OF ISRAEL AT CHRIST'S BIRTH.**

Near the divided Israel at the date of Christ into three sections:—

First—Phariseism, the "dead theology of the letter."

Second—Buddhism, "Cobasing of the spiritual life into worldliness."

Third—Essenism, Israel mystical—"a commingling of Judaism with the old Oriental Theosophy."

The Essenes pursued an alliance with the upper world, the mystical union, or Yoga, of India. The Theraputs and the Essenes followed the same rules and had the same origin. Philo, writing to Hephastion, describes them as follows:—

The Theraputs, a sect similar to the Essenes, with whom you are acquainted, number many among them whose lives are truly exemplary. Their cells are scattered about the region bordering on the further shore of the Lake Maroutis. The members of either sex live a single and ascetic life, spending their time in fasting and contemplation, in prayer or reading. They believe themselves favored with divine illumination—an inner light. They assemble on Sabbath for worship and listen to mystical discourses on the traditional lore which they say has been handed down in secret among themselves.

The most subtle thinker of the modern English Church, the late Dean Mansel, boldly maintained that the philosophy and rites of the Theraputs of Alexandria were due to Buddhist missionaries who visited Egypt within two generations of the time of Alexander the Great. In this he has been supported by philosophers of the calibre of Schelling and Schopenhauer, and the great Sanscrit authority, Lassen. Renan, in his work, "Les Langues Semitiques," also sees traces of this Buddhist propaganda in Palestine before the Christian era. Hilgenfeld, Muttser, Bohlen, King, all admit the Buddhist influences. Colebrooke saw a striking similarity between the Buddhist philosophy and that of the Pythagoreans. Dean Milman was convinced that the Theraputs sprung from the "contemplative and indolent fraternities" of India. I could easily multiply citations of this sort, but I think it unnecessary.

**ESSENES AND THERAPEUTS.**

Assisted by Philo let us draw some more points of contact between the Therapeut and the Buddhist monk:—

Enforced vegetarianism, community of goods, rigid abstinence from sexual intercourse, also a high standard of purity, were common to both the Buddhists and the Theraputs.

Neither community allowed the use of wine. Both were strongly opposed to the blood sacrifice of the old priesthoods, &c.

From Josephus we get some additional facts relative to these mystics:—Enforced vegetarianism was one of the main principles of the Essenes as well as of the Buddhists. They refused to go to Jerusalem to the temple sacrifices at the risk of being stoned. The Essene had a "Sanhedrin of Justice" like the Buddhist Sangha. Excommunication in both was the chief punishment. This was altogether foreign to the lower Mosaicism, which allowed no Jew to escape the obligations of the Jewish law. The Essenes, like the Buddhists, forbade slavery, war, revenge, avarice, hatred, worldly longings, &c.

**THE NAZARENES.**

Before proceeding further we must consider the term Nazarene or Nazarite. Christ, in the inscription on the cross, was called "The Nazarite" (o Nazareno), Luke iv, 31. The Church of Jerusalem was called the Church of the Nazarenes or Nazarites. It is the only name for Christians mentioned in the Acts. The followers of John the Baptist were called Nazarites or Nazarenes, and they still exist and are called Nazarenes to this day.

The Essenes, according to Epiphanius, were called Nazarinus or Nazarene. Now we find that

John the Baptist was a Nazarite or Essene. He used the rite of baptism, which was peculiar to the Essenes. He ordered a partition of clothing and Essenes. He abstained from wine and "soft necessaries." He strongly assailed the Pharisees and Sadducees; that is, all Israel except the Essenes. They rejected his baptism and accused him of demerology, the favorite indictment of anti-mystical Israel against mystical Israel. Moreover, the Baptist is said to have reached the eighth or crowning Essene state of spiritual advancement, the spirit and power of Elias.

Another point is of the highest importance—the scene of his ministry was the stony wilderness, the arid mountain region that stretches from Jerusalem to the Quarantania Mountain and from the Quarantania to En-Gedi. Now this, according to Pliny the Elder, was the very spot where the bulk of the Essenes was to be found. Their numbers in his day, the very commencement of the Christian Era, were enormous. Josephus fixes their numbers at four thousand souls. We learn of John, too, that his followers were multitudes, in fact, a whole "people prepared for the Lord." We now come to the adult Jesus. The first prominent fact of his life is his baptism by John the Essene. The full meaning of this may be learnt from Josephus.

**JESUS AN ESSENE.**

"To one that aims at entering their sect, admission is not immediate, but he remains a whole year outside it, and is subjected to their rule of life, being invested with an axe, the girdle aforesaid and a white garment. Provided that over this space of time he has given proof of his perseverance he approaches nearer to their course of life and partakes of the holier waters of cleansing, but he is not admitted to their community of life. Following the proof of his strength of control, his moral conduct is tested for two years more, and when he has made clear his worthiness he is thus adjudged to be of their number. But before he touches the common meal he pledges himself in oath to make one shudder; first, that he will reverence the Divine Being, and, secondly, that he will abide in justice unto men, and will injure no one, either of his own accord or by command, but will always detest the iniquitous and strive on the side of the righteous."

Now if, as is so widely believed, the chief object of Christ's mission was to establish for ever the Mosaicism of the bloody altar and combat the main teaching of the asketees, or mystic, which postulates the principle of the malignity of matter, why did he go to an asketees, or Essene, to be baptized? Whether or not Christ belonged to mystical Israel, there can be no discussion about the Baptist. He was a Nazarite "separated from his mother's womb" who had induced a whole "people" to come out to the desert and adopt the Essene rites and their community of goods. And we see from a comparison of the Essene and early Christian initiation what such baptism carried with it. It implied preliminary instruction and vows of implicit obedience to the instructor.

**BUDDHISM NOT PLAGIARISM.**

I have already shown in my parallelism between the lives of Christ and Buddha that the latter had also his baptism, fasting and temptation.

We see, therefore, that the seed of Eastern wisdom had been transported to Greece, Egypt and Palestine many years before the advent of Christ, and this confirms what I said at the commencement—that the New Testament must certainly be of Indian origin. Many resemblances in certain points might, indeed, have arisen independently on both sides, but in no case could it have been so universal.

The theory of a derivation of the Buddhist narratives from the Christian evangelists is wholly and completely unjustified—first, by the argument of date, and again by that of internal evidence.

Lastly, the comparison of the traditions on both sides strengthens the argument, from the nature and character of the similarity.

It is admitted that the priority of the Buddhist scriptures has been established quite beyond a doubt, as the result of the researches of Professor Seydel and others. The canon of Buddhism has the advantage over the gospels not only in its

was acquainted with the... the Apostle Matthew, who later on were compiled by another hand into the present gospel according to Matthew.

**A QUESTION OF DATE.**

As to the question of dates of composition of the canonical gospels the following are received as the most probable:—Matthew later than 70 A. C., Mark before 70 A. C., Luke and John later than 100 A. C. But with all this the synoptical question is still merely formal, and by no means has the complete answer been given, for the main difficulty in this problem assuredly lies in the two points of view wherein this is finally connected with the Buddhist problem, namely:—

Since it is clear that so much is mere matter of tradition as regards the supposed original notes of Matthew, and as regards the other gospels, it is not surprising that they were derived from Buddhist sources.

Since it is clear that these interpolations which gathered round the person of Jesus were not historical events, but abundantly bore a mythical or mystical character even up to the time of the compilation of the canonical gospels, as also for a few centuries after the death of Jesus, it is not possible that they were fixed as the truths of Christ in the belief of the Evangelists and their circle of religious followers?

In reply to the first question we have amply shown in the first part of this lecture the spread of the Buddhist doctrines to the eastern shores of the Mediterranean. It is not doubted at the present day that Indian religious ideas, and, indeed, more particularly those of Buddhism, reached and were even propagated as far as Egypt, Asia Minor and Palestine long before the Christian era.

From what has been gathered about the intercourse between India and the West there is sufficient evidence to establish this point. One has only to reflect carefully about the missionary zeal of the Buddhists, whose existence was due to the very cosmopolitanism of their faith and to the missionary commission handed down by their Master from the earliest age, in order to find it wholly inconceivable that only traders and the envoys of princes, but not missionaries, should have availed themselves of the strongly built ships and the inhabited highways which served many years for the busiest commerce between India and Ceylon and the Roman Empire.

**SUMMING IT UP.**

But if these of Eastern wisdom had been transported to the West many years before the advent of Christ it was given to Him to prepare the right ground for this seed of the "Light of Asia" and to make it fruitful by His teachings and His life, pushing the sacrifice so far as to besprinkle it with His own blood. Not only did Jesus fulfill every precept of the wisdom—religion of Sakya-Muni, but he even fulfilled the prophecy of the Buddha, who on several occasions foretold that five hundred years after his death, when mankind would be in need of a saviour, would appear the Maitreya Buddha—that is to say, the Buddha of compassionate love. Was not Jesus the pitiful, the compassionate, the Maitreya that the Buddha foreaw?

With Jesus, an historical character, sublime beyond all previous Western experience, appeared in the world. He gave it laws and rights and newer and greater conceptions of life. He told the Hebrew that forgiveness was more noble than retaliation, poverty than riches, the ignominy of the gibbet in the cause of enlightenment than crowns of gold. He announced to the death dealing zealot that even in the presence of outrage and treachery it was better to sheathe than to draw the sword. He taught that to perform such mental offices as feet washing was more godlike than to accept them.

The scheme of Jesus was to slowly leaven the world by means of a secret society of mystics rigorously winnowed by beggary, celibacy, hunger and persecution.

A sublime spectacle is the historical Jesus standing among the gray limestone hills of Palestine and planning the great battle.

In one army were a few beggars, naked, shoeless, with no shelter but the caves of the foxes; no protector except the mephitic air that depopulates the shores of the Dead Sea. In the other army were the cruel Pharisees, the inhuman priesthood of Jehovah, backed by the invincible legions of Caesar.

A sublime spectacle, also, is that of Buddha abandoning his throne, his beloved wife, his aged father, his youthful son—bidding an eternal farewell to all the luxuries and comforts of a regal court to go and lead a life of misery and privation out of pure love for suffering and ignorant mankind.

The names of Buddha and Christ shine with undazzled splendor in the history of mankind. The creed mongers who have distorted the teachings of Jesus cannot diminish His grand figure, itself a shadow of the Eastern sage—of the gentle, loving Buddha.

Both sought to relieve the sufferings of their fellow men by showing them the only way to happiness—that is, the destruction of selfishness and the development of pure love for man and beast; the great doctrine of universal brotherhood which we find so often on men's lips and so seldom in their hearts.

**BARON HADLEN HICKEY.**

original source by five hundred years, which the Buddha lived before Christ, but also in that it was already in its present and indeed in its now traditional form even before the beginning of the Christian era.

**ORIGIN OF THE TWO SCRIPTURES.**

But the origin of the gospels of the New Testament canon dates, if not from the early part of the second, at all events from the latter half of the first century. The solution of the problem of the coincidences depends thus upon the inquiry into the nature of the origin of the Christian gospels.

But here still another inquiry naturally follows for consideration which ought not to be carelessly passed by in working out our proposition. We mean the parallel passages of the first three (synoptic) gospels—a coincidence as to contents and as to form which is so general that very often in the translation there are quite a large number of similar sayings from the same Greek words—so that the use either of an independent, or interdependent, or that of a common original document must be unavoidably accepted.

That the present four canonical gospels are poetical compositions and later compilations of original subjects is not disputed at the present day by those who have inquired into the matter. By this, indeed, the synoptical problem is not solved, but that matter depends on this. For in the present position of this question the following is accepted as correct:—

The author of the gospel of Luke had by him for reference the gospel of Mark and of Matthew. But of these two in their present canonical form the gospel of Mark is certainly the earlier work. However, the author of the canonical gospel of Mark



THE VIRGIN AND THE HOLY CHILD.

# The Vanishing of the Veil.

## Abdul Baha at St. John's, Westminster.

### Archdeacon Wilberforce's Welcome.

Eighteen months ago Archdeacon Wilberforce, who had been watching the Bahai movement for some time with interest, sent a message to Abdul Baha. "We are all one," he said, "there, behind the veil." And Abdul Baha replied from

ness of the sick woman and the keen anxiety of the daughter hastening to her side. So the spirit of unity was spread abroad.

Then Dr. Wilberforce told of the teacher—"Master" he called him—who



ABDUL BAHÁ (Abbas Effendi).

his home in Akka, "Tell him the veil is very thin, and it will vanish quite."

All who were present in St. John's, Westminster, last Sunday evening, could not fail to realise that the veil was vanishing. Archdeacon Wilberforce's beautiful intercessory service was a means to that end. He asked that each one in the vast congregation should at that time put away all selfish thought and use all energy in prayer for those in trouble. "Will you bear upon your heart," he said, "a mother ill in India." Then followed a graphic description of the circumstances until each felt the loneli-

had come to London to emphasise unity, and who was present that evening at St. John's to proclaim the meaning of it. "Whatever our views," the Archdeacon said, "we shall, I am sure, unite in welcoming a man who has been for forty years a prisoner for the cause of brotherhood and love."

Abdul Baha is not an orator or even a preacher, but, in view of all he stands for, we are keenly interested in everything he has to say.

Full of expectation, the congregation waited when the Archdeacon for a brief moment left the church. Divested of his white surplice, he returned with Abdul

Baha. All eyes were fixed on the leader of the Bahai movement. In his customary Eastern robe and head-dress, walking hand in hand with a leader of the West, it did indeed seem as if the veil was vanishing.

Down the aisle they went to the bishop's chair, which had been placed in front of the altar for Abdul Baha. Standing at the lectern, Archdeacon Wilberforce introduced the "wonderful" visitor. He told of his life in prison, of his sufferings and bravery, of his self-sacrifice, of his clear and shining faith. He voiced his own belief that religion is one, as God is love.

Then Abdul Baha rose. Speaking very clearly, with wonderful intonations in his voice and using his hands freely, it seemed to those who listened almost as if they grasped his meaning, though he spoke in Persian. When he had finished, Archdeacon Wilberforce read the translation of his address.

His theme was the Character of the Manifestations of God. He said that God the Infinite could not be comprehended of man; that whatever man understands of God is born of his imagination. For illustration he pointed to the mineral, which does not comprehend the vegetable, as the vegetable cannot understand the animal. So the animal cannot reach the intelligence of humanity. Neither, he said, is it possible for man, a created being, to understand the Almighty Creator. Nevertheless, the perfection and qualifications of God are seen in every created being and in the most perfect beings in the most perfect manner. In the manifestations of God, Abdul Baha likened these qualities to the rays of the sun focussed in a mirror. If we claim that the sun is seen in the mirror, we do not mean that the whole sun has descended from the holy heights of heaven and entered into the mirror, that is impossible. The Eternal Nature is seen in the manifestations, and its light and splendour are visible in extreme glory. Therefore men have always been taught and led by the prophets of God. The prophets of God are the mediators of God. All the prophets and messengers have come from one Holy Spirit and bear the message of God, suited to the age in which they appear.

It is the *One Light* in them, and they are one with each other. But the eternal does not become phenomenal, neither can the phenomenal become eternal. St. Paul, the great apostle, said, "We all, with open face, beholding as in a mirror the glory of God, are changed into the same image, from glory to glory."

Then, raising his hands, Abdul Baha prayed: "O God, the Forgiver! O Heavenly Educator! This assembly is adorned with the mention of thy holy name. Thy children turn their face towards thy kingdom. Hearts are made happy and souls are comforted. Merciful God! Cause us to repent of our shortcomings! Accept us in thy heavenly kingdom and give unto us an abode where there shall be no error. Give us peace. Give us knowledge, and open unto us the gates of thy heaven.

"Thou art the Giver of all! Thou art the Forgiver! Thou art the Merciful!"

The final note of a real chord of harmony was struck when Archdeacon Wilberforce asked that Abdul Baha would pronounce the Benediction. "I think we should take it kneeling," he said.

Who shall say that the veil is not vanishing?

PEGGY SCOTT

# BUDDHISM IN JAPAN.

THE MIKADO IS A STRONG-  
HOPEFUL FAITH.

*Debat J...*  
ITS MAGNIFICENT TEMPLES AND  
WONDERFUL STATUES.

*Dr. J. P.*  
EIGHT MILLION DOLLARS EXPEND-  
ED ON ONE BUILDING.

## The Work of the Christian Mission- aries in the Empire.

It will be a surprise to many to know that there is a strong Buddhist revival going on in the Japanese empire. The church has been stirred up by the invasion of the missionaries, and within recent years Buddhist papers have been organized and the Japanese press is full of articles about religious matters. A movement was started some time ago for the establishment of a Buddhist theological course in the im-



BEGGING PRIESTS.

perial university at Tokio, and some of the priests would like to make it the state religion. They even talk of sending missionaries to the United States and also to the Asiatic countries, including China and Corea and Ceylon. Last spring a famous Buddhist of Ceylon visited Japan and described the backward condition of the faith in India, whereupon some of the richest of the Buddhists took the famous image of Buddha, which was celebrated throughout Japan, and shipped it off to India, in order that it might be put in the temple of Buddha Gaya, on the site where the founder of the religion has his great fight with the evil one and conquered. This statue was 700 years old and it was a work of fine art. One of the Buddhist archbishops of Japan went with it and when he got there the high priest of the temple refused to let the image be put in. He had several thousand men about him and he was ready to enforce his refusal with bloodshed. This matter has caused great excitement among the Buddhists of Japan, and some of them insist that the Hindoo priest must be dismissed, and they want the government to take up the matter. The Buddhists intended the sending of the statue to be the beginning of a revival of Buddhism in India, and they will not probably let the matter rest as it is.

It will be surprising to many to know the vast number of Buddhists there are in the world. It is the chief religion of Siam, Burmah, Japan, Corea, and it has millions of followers in China and India. There are in Japan 72,000 Buddhist temples, and in the city of Kioto, which is about as big as Washington, there are 3,500 temples which are devoted to this religion. Some of the most gorgeous temples of the world are the wonderful structures in which Buddha is worshiped at Bangkok in Siam, and I saw at Rangoon in Burmah the famous structure known as the Golden Pagoda, which is said to rest over several hairs which came from Buddha's head. It is a mountain of gold, or rather, of brick and stone plastered over with gold leaf. It is built upon a mighty platform, and its base is about a quarter of a mile in circumference, and these terraces of gold go upward in bell-like stories to a height greater than that of any church spire or any structure in this country, excepting the Washington monument. It has a base of fourteen acres and on its top there is a great golden umbrella, to the ribs of which jewels are hung. The whole of this vast structure is plated with gold as fine as any ever put into an American tooth. It is hundreds of years old, and has been plated again and again. One king of Burmah vowed that he would give his weight in gold to this monument if Buddha would grant him something that he wanted. Buddha accepted the proposition. At least, his wish became true, and when he hopped on the imperial scales it is said that he registered 170 pounds. The vow cost him just \$45,000 in gold leaf. Well, this great monument is now being regilded and a small fortune is being put into its restoration. I visited temples in China which contained thousands of little gold Buddhas, and there is one at Nanking which I saw last spring in which there were 10,000 gods under one roof. Some of them were very small gods, but the priests told me that they actually numbered 10,000, and all were plated with gold leaf. During my stay in Siam some years ago, I visited one temple devoted to Buddha, a part of which was carpeted with woven silver, and I found a very lively monastery in Corea in which there were hundreds of monks. Throughout the whole eastern world the

most of the temples and the fattest of the priests are those of the Buddhist religion, and though the faith may be sleeping, it is by no means dead. I do not know whether it is due to their religion or not, but the Buddhists of the east are, in most respects, kind and gentle toward one another. The Japanese people are the soul of refinement, and you see many old faces which you would not object to having among your ancestral portraits. A great deal has been written about the young girls of Japan. The old women are to me quite as charming, and I have seen old couples whose gray hair and wrinkles shone with the beauty of the kindly souls within them.

Perhaps the finest and costliest church that is being erected in the world to-day is the Higashi Hongwanji temple, which is now being built at Kioto. It has been a long time under construction, but it is rapidly approaching completion, and when it is finished it will have cost, all told, something like \$8,000,000. Think of that! Eight million dollars for a church! I don't believe we have one in the United States that has cost as much, and I know that we have none that have been built in such a curious way. A large part of it has been the work of charity. The carpenters, the carvers and other artists have come from all parts of the country, and have worked a certain number of weeks for the temple for nothing. It has been about fifteen years in building, and when I first saw it six years ago there were forty acres of sheds about it in which hundreds of carpenters were cutting up great logs, which had been imported from the island of Formosa, into

boards and hundreds of carvers were turning other logs into carvings of fine art. Everything was done by hand, and immense beams, such as would be a load for a team of Norman horses, were being carried up onto the top of the structure by women and men. A road about fifteen feet wide had been built upon a scaffolding, making an inclined plane running clear to the roof of the structure, and a hundred or so men would catch hold of one of these logs and carry it up on their backs. There was then, and there is still, an immense scaffolding about the temple made of thousands of poles tied together with a rope, and these poles were of all sizes, from that of a fishing rod up to a telegraph pole. They looked very insecure to me, but I was told that they were perfectly safe, and all of the scaffolding used by the Japanese is made in this way. Think of building this structure costing millions of dollars without derricks or machinery of any kind, and you can know what these Japanese are doing there. Their temple will last for ages, and there are temples in Japan which are many centuries old.

When I visited this temple six years ago the logs were being dragged about from one place to another with great cables of brownish black in which, here and there, you could see threads of white. The ropes looked very curious to me, and I asked what they were. I was told that they were made of the hair of women who had cut



SHINTO PRIEST.

off their locks and given them for this purpose as an offering to Buddha. I was shown a vast amount of such rope, and 200,000 women cut off their hair to make the ropes for the building of this temple. This hair was of all kinds. Here the fine, silky locks of the maiden were braided into the silvery strands of the old women, and a section of the rope showed ends of iron gray, snow white, and jet black. Some of the cables were as big around as your leg, and there were other ropes no thicker than a clothesline. These ropes have now been all collected together. They are wrapped up in great coils on the portico which runs round the temple, and they will be kept as one of its treasures. Not long ago a section of the rope was sent to the National Museum at Washington, and it may now be seen in one of the cases of that institution.

I found other new temples building in different parts of Japan, and I saw magnificent statues of Buddha being made here and there. At Kobe I saw one which had just been completed, and which could not have cost much less than \$100,000. It is just outside of the temple of Nofujuji, and it is an immense bronze image as tall as a four-story house, and eighty-five feet in diameter about the waist. It is so tall that if you stood on its shoulders, you could barely reach to the top of its ears, and the length

of the face is eight and one-half feet. Each of its eyes is a yard wide, and its thumbs are two feet in circumference, or twice the circumference of a telegraph pole, I judge. The god sits with his legs crossed, like a Turk, and its lap covers as much space as a good-sized parlor. This god sits on a massive pedestal, at the back of which is a door, and there is a little temple inside of it. It is a beautiful statue, and it is only one of thousands that may be found throughout the empire.

Japan has, in fact, the largest Buddha of the world. There is one in an old park

at Nara, not far from the old capital, Kioto, which is the largest. I traveled twenty-five miles in going from Kioto to Nara, and I spent a day in this center of Japanese Buddhism. This statue is in a temple which is tall as any New York flat, and you have to take your shoes off before you go inside of it. It is on a pedestal and there are dozens of gold gods all about it. Some of these gods are eighteen feet high, but they look like pigmies beside the great image which sits with its legs crossed and right hand uplifted, among them. There is a little fence around it and it was impossible for me to make my own measurements, but the priests told me that it was fifty-three feet in height, and that it is made of bronze plates, which are so cast that they look like one solid mass. This Buddha is more than 1,000 years old, or at least the material of which it is composed has been worshiped at Nara for that time. It was originally made of gold and copper, about 750 A. D., but the temple containing it has been burned again and again, and it has been each time remelted and remade.

The other great Buddha is that at Kamakura, which has been written about by nearly every traveler who has gone to Japan. It is another immense image. It is not so tall by six feet as that of Nara.

Some of these Buddhist temples have enormous incomes. There is one right near the new temple I have described which takes in about \$200,000 a year, and this church has frequently raised in one year from half a million to a million dollars. It is known as the Nishi Hongwandi temple, and it is a wonder in the richness of its interior decoration. It has hundreds of rooms walled with gold leaf, and it contains hundreds of screens painted by the old Japanese masters. A famous left-handed artist of Japan, Jingoro, did most of the carving within it, and it is ceiled in some places with black and gold lacquer and its trimmings are of wonderfully carved brass. It has a bell almost as big as a small seaside cottage, and this is rung by a big log of wood which is hung outside of the bell to a rope, and can be pulled back so that it will strike the bell on the

PRAYER TO BUDDHA.  
rebound. It has one audience room which takes nearly 1,000 yards of matting to cover it, and the brass lanterns which hang from the great rafters of this room are each as big as a hog's head.

There are almost as many Buddhist sects in Japan as there are Christian sects in America. They all believe in Buddha, but they have different doctrines and different modes of worship. There is one sect which sell medicine and charms, said to protect the purchaser against coughs, consumption, the devil or the smallpox. They sell all kinds of sand, which is supposed to make the limbs of the dead soft and flexible, so they can be easily doubled in the box-like coffins which are used by the Japanese. These are known as the Tendi sect, and they have between 4,000 and 5,000 temples in Japan. The Monto sect, the Nichiren and the Jodo sect may be called the three most powerful branches of the Japanese Buddhists. The Montos worship Amida Buddha, and they say that earnest prayer, noble thoughts and good works are the elements of their faith. It is to this sect, I think, that these two big temples which I have described belong, and it has also immense temples in Tokio and elsewhere. The Nichiren sect are the shouting worshippers of the faith. They are violent and noisy, and they think that all other sects except themselves go straight to hell. The Jodo sect do not eat flesh, and they insist that their priests should not marry. They pray without ceasing and spend a great part of their time squatting before bells of wood and brass, on which they pound in order to wake up the gods.

I could fill this paper with the curious things found about the Buddhist temples. There are little wooden gods for babies' diseases, around which children's bibs are tied, and there are other gods which are supposed to help babies in teething. In some of the temples there are sacred ponies which you may feed with holy beans at one cent a plate and gain religious credit thereby. These are, I think, however, more connected with the Shinto temples, and by the way, there is one famous white horse at the temples of Ise which is supposed to be gifted with supernatural powers. According to the stories current in Japan, he has a good deal to do with the warlike matters of the empire, and after the Satsuma rebellion he disappeared and did not come back for three days. His return on the third day was, so the Japanese papers state, considered very prophetic of the success of the emperor's cause. During the present struggle with China he disappeared again and after ten days returned looking fresh and well. The prophets of Japan state that this indicated Japan's victories over China, and that the hostilities would last three times as long as the Satsuma rebellion.

There is no part of the east where the Christian missionaries do more work than in Japan, and they have, as I said, stirred the Buddhists into action. Many of the Japanese do not like the idea that their country should be a field for missionary labors, and some of the people think that such mission work as is done should be done by native pastors. Not long ago the question of foreign missions came up in parliament, and it was argued from one standpoint that the missionaries ought to be tolerated because they brought a great deal of money into the country. It was stated in the papers at that time that there were 650 foreign missionaries in Japan, and they averaged at least \$100 per month, making a total of \$65,000 per month spent by the missionaries. It will thus be seen that the Christian churches annually spend in Japan at least \$780,000 a year, and these expenditures, the native papers thought, ought to be encouraged. They stated that there were 40,000 Christians among the Japanese, and that there were 1,200 Japanese pastors. There are Japanese who think that their people are destined to introduce Christianity into China and Corea, and some

favor the absorption and combination of the three religions of Buddhism, Confucianism and Christianity. The missionaries in Japan are, in reality, doing a great deal of earnest work. The field is divided up among the Catholics and the different protestant sects, and there is, in addition, a mission of the Greek church which has 1,700 baptized converts, and which was established by the Russians. The Catholics have three



WAKING UP BUDDHA.

bishops, sixty-seven missionaries and about 40,000 members. The protestants, unlike those of other countries, work, to a large extent, together, and they have good schools and good colleges. The Doshisha University, which exists at Kioto, in western Japan, is one of the finest institutions of the far east. Among its professors are men who would do credit to Harvard, and it now includes a girl's school, a school of science and a training school for nurses. There are numbers of native religious clubs and the Young Men's Christian Association has a flourishing organization in Japan, and there is also a Young Woman's Temperance Union. The Red Cross Society has been doing a great deal during the present war, going to the field and taking care of both Japanese and Chinese.

FRANK G. CARPENTER.

## The Japan Times.

TOKYO, SATURDAY, SEPT. 3, 1910.

### THE BUDDHISTS' KOREAN ENTERPRISE.

WE have always been unrelenting in our opposition to all evangelical work, when tainted in the least with any political motive, or when tending to obtain political results. For it is a form of robbery—robbery of human souls first and of a big slice of other people's land or even of a whole country afterward. In this country, in modern times at least, we have fortunately escaped from all troubles arising from foreign missionary activity; but, on the other hand, we have seen what mischief it has done in China, to say nothing of the fate of Hawaii. Just because of this piece of good luck on our part, we cannot but be impressed all the more strong-





ly by the evil consequences of religious-political movements in other countries. It was principally for the same reason, indeed, that in the early days of the Residency General in Korea we wrote so strongly on the subject.

We now hear that taking advantage of the annexation of Korea, a movement is afoot among some Buddhist sects in this country to launch on an active proselytizing campaign in the peninsula. In these days of religious freedom no one will take exception to any such project so long as it is conducted on a purely spiritual basis. Nevertheless it is extremely doubtful that the Buddhist religion, or at least the grossly unphilosophical and superstitious part of it, which alone can be taught by average priests, will do any good to Koreans. Koreans as a whole are born to all sorts and forms of superstition of their own, and it really seems a sin to burden them with more. But that is only by the way. At the same time that we hear of the above mentioned proposal, we notice an opinion expressed now and then that Buddhistic propagation should be a part of the plan to assimilate Koreans. Call it a social plan, if you will, but its end is unmistakably political, and we strenuously object to such a scheme. So far we have seen no sign that any plan of the kind would receive support of the administrative authorities in Chosen. But if such should turn out to be the case, we should oppose it all the more vehemently. For the result of carrying it into practice would be to unnecessarily hasten into existence the most abhorred of social nuisances,

religious schisms in the peninsula, as it seems evident that its aim is to counteract the now growing Christian influence. Not that we are committed to the policy of protecting Christianity in Korea; but, if we formerly felt some misgivings about Christian missionary activity there, we no longer see any reason why it should be opposed or hindered in any way. If, however, there is any real ground for the fear

that the native Christian converts are bent on abusing their religious profession in unfair or improper ways, the evil should be met by the dissemination of education, not by the superimposition of a useless set of superstitious formulae. The case would be different if Buddhism, however devalued in its form now, has in any way been helpful in bringing about the modern civilization of Japan. But whatever pretensions it may set forth in other directions, it certainly and absolutely has no claim to make in this particular respect, that is, in the work of the moral, intellectual and social elevation of new Japan. In Korea we are now to do the same work ever again, and it is most preposterous for Buddhist bonzes to come forward with their uncalled for service and with the claim that they can and will do in Korea what they have not done and never have even tried to do in Japan. It is still more intolerable that any well meaning friends of Koreans should ask for the assistance of those worldly, and narrow viewed latter day disciples of Buddha. There will be enough to worry about in Korea for some time to come, and the sending out there these bonze can only make the situation worse.

### The Japan Times.

TOKYO, WEDNESDAY, AUG. 2ND, 1899.

**Government and The Minister of Buddhism.** Home Affairs has taken a step which is as opportune at the present moment as it is decidedly uncomplimentary to Buddhists. The head priests of the different Buddhist sects throughout the country, who had been summoned to the capital a few days ago, were received in a body by Marquis Saigo at the Home Office on Monday morning, when, as elsewhere stated, they were told in substance that they should refrain from any act that might be at variance with that provision of the

Constitution by which Japanese subjects are guaranteed freedom of worship. They were reminded of the recent Imperial Rescript on the operation of the new treaties, and instructed to see that no act inconsistent with the respect due to the Imperial command conveyed in that Rescript is committed by anybody under their respective charge. Mr. Komatsubara, who also addressed a few words of admonition to the high priests, were even more outspoken than his chief. The Vice-Minister regretted to observe a tendency among Buddhists to mix themselves up with politics, in view of which fact he wished it to be distinctly understood that, in the event of any disorderly conduct on the part of Buddhists, the latter must be prepared for a sharp and summary dealing by the Government. He, therefore, felt it his duty to call the attention of the heads of the different sects to keep a strict supervision over their subordinates, so that there might be no necessity for the Government to have recourse to such painful measures as had already been alluded to. It will be evident from the tone of their remarkable speeches, that the Minister and Vice-Minister of State felt it necessary for them to put down their feet decisively and once for all upon the various absurd projects which Buddhists of some denominations are contemplating, to have Buddhism placed under the special protection of the Government. Some of them are also reported to have under contemplation measures of a more doubtful character to resist the inroads of Christian missionaries. For our own part, we believe that the fears which at present disturb the peace of the mind of Buddhists are for the most part groundless, a fact which they will no doubt find out in due course of time. So we cannot believe that much as Buddhists are perturbed at the sight of the phantom which they have called forth out of nothing, their illusion will be dispelled, as soon as they discover the fact that the mixed residence of foreigners will not appreciably improve the position of Christianity in this country.

Issued

1889

## LECTURES ON COMPARATIVE RELIGION.

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UNIVERSITY OF THE CITY OF NEW YORK.

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For two years past, Rev. Dr. F. F. Ellinwood, Secretary of the Presbyterian Board of Foreign Missions, has delivered weekly lectures to graduate classes in the University, giving the results of years of study of the Oriental religions in their relations especially to Christian Missions. Between twenty and thirty young men, including pastors of churches, professors in educational institutions, and theological and medical students have attended these lectures with professed satisfaction and profit. Of the ten who received the degree of Ph. D. at the last commencement, eight had pursued these courses.

The fact that European scholarship has revived the study of Oriental literature and philosophy, that Western skepticism has called in the Eastern faiths as allies against Christianity, and that various types of Neo-Buddhism and Hindu Pantheism are proclaimed at our very doors, renders the more thorough understanding of the false religions not only timely but indispensable.

No missionary is well prepared for his work in any of the great heathen or Mohammedan empires, without some knowledge on these subjects; and without at least a fair understanding of them, religious teachers in our own land are often left to strike in the dark at errors which are constantly encountered.

The range of such a subject as Hinduism or Buddhism is so vast, so modified by time and differences of environment, that only a clear and thorough study will suffice. The perusal of a single book or an article in an encyclopædia or a monthly magazine will fail to give a candid and well balanced impression.

The first course of lectures embraces the outlines of Hinduism, Buddhism, Zoroastrianism, Islam, Confucianism, Taoism and Shintoism—the living religions of our time in their contrasts with Christianity.

The second course, besides considering the dead religions of Rome, Greece, Egypt, Assyria, of the Teutons, the Norsemen, the Celtic Druids, and the American Indian tribes, takes up the whole subject of the false religions and their associated philosophies, the evidences of a primitive Monotheism and their inferences, the question of evolution and advance, or of apostasy and decline, the parallel traditions of different races, the contrasts of "Book Systems" with the existing heathenisms, the relations of ancient and modern philosophy, the recent reforms or changes of Indian and Japanese faiths, etc., etc.

Those who can attend two lectures a week may pursue both courses. Special and very favorable arrangements will be made for those residing at a distance through correspondence.

For particulars address Rev. H. M. MACCRACKEN, D. D., Vice-Chancellor, 84 Irving Place, New York.

### References:

*Rev. JOHN HALL, D. D., Chancellor of the University:*

"The study of the development of the 'religious idea' has been pursued by many on so limited a field, and with such one-sided views as to injure Christian truth, and lower Christian life. The result is the diffusion of errors which Christian teachers should be able to correct. Hence I rejoice in Dr. Ellinwood's work as an instructor, and sincerely hope it can be continued in connection with the University."

*Rev. HENRY M. MACCRACKEN, D. D., Vice-Chancellor:*

"I have sat through all the hours of the late examinations in Comparative Religion, and I say deliberately and gladly, that the University of the City of New York has done no better work in the interest of Christian Theism, than when it established this graduate course under its present auspices."

*Rev. A. T. PIERSON, D. D., Author of "The Crisis of Missions":*

"My attendance at the examinations in Comparative Religion at the New York University in May last, satisfied me that no more important teaching has fallen under my observation, in the peculiar direction of fitting intending missionaries, or ministers of the Gospel and teachers of others, to grapple with the subtlest questions of religious belief now agitating the world."

*Rev. J. M. REID, D. D., Hon. Sec'y Miss. Society of M. E. Church:*

"Dr. Ellinwood's lectures at the New York University, so far as I understand their character, seem to me in the direct line of our immediate needs in Christian lands. If Christianity is so superior to all other religions, its devotees should be able to show it. We should be able to correct the extravagant claims that are now being asserted for Brahminism, Buddhism and other heathen faiths. Only as thorough a knowledge of these faiths on our part, as the philosophers of heathen lands have of our own faith, will arm us for successful conflict such as I see clearly impending in our own land."

### **Testimony from the Classes:**

*Rev. H. M. LIVINGSTON, Ph. D., Pastor M. E. Church, Stratford, Conn.:*

"I am profoundly thankful that the great field of Comparative Religion has been so delightfully opened before me as it has been by our studies of the last two years. While many of the beauties contained in the ethnic faiths have been a surprise to me, yet I see after all a deeper meaning than ever in the words, 'Bring forth the royal diadem, and crown Him Lord of all.'"

*Rev. P. H. MILLIKEN, Ph. D., Pastor Reformed Church, Philadelphia:*

"I hardly know how to express my gratitude for the broad field of study which has been opened up before me. I do not see how any clergyman can afford to be without a knowledge of the religions of the world."

*Rev. J. M. MEEKER, Ph. D., Pastor M. E. Church, Newark, N. J.:*

"It is a study of interest to any one, but of greatest value to ministers of the Gospel. I have been broadened both in knowledge and in Christian charity, and confirmed in the conviction that the Eastern systems of religion and philosophy cannot solve the problems of life, or satisfy the longings of the soul."

*Rev. HENRY H. SLEEPER, Rector Episcopal Church, Elizabeth, N. J.:*

"I know of no study more timely. In the presentation the range is wide, the views clear, and the contrasts suggestive."

*GEORGE DONALDSON, Professor, Academy New York:*

"I feel that no other course of study that I have ever pursued, has opened before me so wide a field of thought, or thrown so much light upon many vexed questions which every Christian worker must encounter, or so firmly established my faith in Christianity."

THE GOSPEL MESSAGE.

*From Adams? 022203*

business. And the variety of snores which a sleeping car harbors would be interesting, if not otherwise.

The members of the Board are easily distinguished by their big gray and bald heads. Some of them have more letters of honor clinging to their names than hair on their heads. They look wise, and big streaks of benevolence run across their open countenances. When asked to pray they sometimes cling rather tenaciously to the opportunity, but they have the burden of the world's sorrows and sins on their hearts, and no men have a deeper interest in human welfare.

WE ARE MOVED TO REMARK:

—That the Board must be sorry now that it did not go to New Hampshire sooner.

—That if ever Miss Ellen M. Stone becomes president of the United States the Turk better seize his hat and hurry to the nearest Sunday School.

—That in the matter of funny stories Dr. Harry P. Dewey was easily first.

In the name of Him who on earth was a "Man of sorrows and acquainted with grief," and in view of that solemn day when He shall judge the secrets of men, we can do no other than

SOUND THE ALARM!

Second, that, in place of meeting to provoke one another to love and good works, to administer such rebuke as at one of the first gatherings of the Board an officer administered to the youthful Judson, and so sharply that it moved him to tears, its recent anniversary is made a time for FLATTERY, and for patting one another on the back.

One of my good friends, Dr. Thomas Chalmers, is pastor of this great church. Physically he is of small stature, but has a BIG BRAINY HEAD set close down on square shoulders.

But THINGS HAPPEN when Dr. Thomas Chalmers is pastor of a church, and the great missionary society was bound to come to this church.

The address of welcome by Dr. Chalmers, pastor of the First Church, was of the GRACIOUS AND CLEVER KIND which he understands so well. President Capen's reply and opening speech had a STATESMANLIKE TONE, and was much to the point.

The report on these departments was presented by Secretary Barton. Dr. Barton has a FINE PRESENCE, a CLEAR, RINGING VOICE, and made an address which deeply interested the Wednesday morning audience.

The session on Wednesday afternoon opened with short talks. Rev. Theodore S. Lee, and Rev. Paul L. Corbin, who are to go out as missionaries, MADE A FINE IMPRESSION. Then came Dr. A. A. Berle, pastor of Union Park Church, Chicago, who went through his speech with a dash and a whirl which nearly took our breath away. Dr. Berle is a MASTER OF LANGUAGE and can be VERY BRILLIANT.

WE ARE MOVED TO REMARK:

—That the Board is getting right down to business.

—That the meeting at Manchester was an immense success.

—That President S. B. Capen has the administrative faculty.

—That Dr. George A. Gordon looks more or less like Stephen A. Douglas.

—That the next time an annual meeting is held in New Hampshire it will be well to enclose a ten acre field.

And has it come to this? Has the great Missionary society deteriorated into a mutual admiration society! Much is said in the whole report about men, but little about the Lord. By the memory of its godly founders, who felt and mourned for their sins, and lamented that their service was so poor and wretched, who gloried

nothing in men, but much in the Savior, let us again

SOUND THE ALARM!

Third, that whereas the Board was born of that Calvinistic Puritanism which held fast "The form of sound words," and was nursed at the breasts of an orthodoxy which "Hated every false way," it has now made such shipwreck of faith that its late meeting was a hotbed of FALSE DOCTRINE, and the most prominent place was given to a man who in theology has less in common with the early Missionary fathers than with the heathen to whom they were sent.

DR. CHARLES CUTHBERT HALL'S GREAT SPEECH.

It closed the meeting on Wednesday evening, and held the audience spellbound from start to finish. No man in America is more at home on the platform than Dr. Hall. His diction is perfect, his voice full and eloquent, his manner faultless, and to great strength he adds the grace of finished oratory. And he appeared before his audience with all the prestige of Haskell-Barrows lecturer in India. So much ability and so much distinction made a combination of irresistible interest.

His TREMENDOUS EMPHASIS on the amount or degree of good religion which he found among the believers in the cults in the East, raised the question as to which had been most converted by his visit, Dr. Hall or the heathen. The qualifying remarks afterwards thrown in did not quite retrieve the situation. Dr. Hall is naturally so emphatic and impressive that he probably did not realize how far he was going in this direction. In our humble opinion he would do well to have his wife along on such occasions. She would no doubt tell him to go a little slower the next time. BUT IT WAS A GREAT SPEECH, and closed with a fine tribute to the American Board and its missionaries. The audience expressed its admiration in prolonged applause.

WE ARE MOVED TO REMARK:

—That if there was any doubt about Dr. Charles Cuthbert Hall's admiration for Oriental religions, it is now dispelled.

There was once a man whose "Diction" was not "Perfect" and whose voice was not "Full and eloquent," but rather his speech was "Contemptible;" his manner was not "Faultless," nor was he a person of "Great strength," but on the contrary his bodily presence was "Weak" and "Base;" this man seldom preached to "Spellbound" audiences, but he knew a good deal about "Stripes," and "Prisons," and "Deaths;" his audience, so far as we know, never expressed its admiration for him "In prolonged applause," but found various ways of expressing its displeasure.—on one occasion by prolonged stoning; he had no "Prestige," and about the only "Distinction" he knew was that of being made the "Offscouring of all things;" he too had been among the heathen, not as an honored and well-cared-for lecturer on a few weeks' pleasure jaunt, but in perils, in watchings and fastings, in hunger and thirst, counting not his life dear unto himself that he might stay among them and preach the unsearchable riches of Christ. In view, then, of the speech above referred to, and the sickly attempt at rebuke which first excuses the Doctor for being a pagan, and then smooths it over with the words, "But it was a great speech," let Paul protest with his inspired and repeated anathema—"But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other Gospel

## A Spurious Baked Cylinder Brought to Exposure.

THE note at the end of the translation will explain the reason for publishing it at all. In these days of extended archaeological research the public should be protected against all imposition.

[Translation.]

To all Religionists  
of every name, sort, species, and complexion, living in  
*The Hundred and Twenty Provinces*  
of Babylon  
*Salutation and fraternal regards.*

*It is known to you all*

that there is to be a great and multitudinous concourse soon to be held in the city of Babylon by order of the king. The object is to make a display of wares, and purples, and silks, and fine twined linens, and thyine wood, and vessels of gold and silver and marble, and all manner of precious things. And the end sought for is to compare workmanship, and promote trade, by finding out what each one has that can be profitably utilized by others.

Now therefore we, Nehemiah the Cupbearer, and Ezra the Scribe, and Joshua the High Priest, and Zechariah the Prophet, children of the Captivity in Babylon, and worshippers of Jehovah El Shaddai Elohim, the God of Israel, do think that this would be a fitting occasion for calling together, in a Parliament of Religions, the representatives of every sort of religion on the earth, in order to a conference together, and a mutual interchange of friendly sympathies. The subject having been laid before a special local conference in Babylon, called together without distinction of race or creed, and having received unqualified approval, a plan has now been formulated and sent forth to the world. We the persons above named, together with a large number of others have been appointed a committee to superintend its administration.

Among the objects of the Parliament will be these.

1—To bring together in conference for the first time in history the representatives of the great historic religions and of minor ones hitherto ignored.

2—To show to men in the most impressive way what and how much of important truth the various religions hold and teach in common.

3—To promote and deepen the spirit of human brotherhood among religious men of diverse faiths through friendly conference and mutual good understanding.

4—To inquire what light each Religion has afforded, or may afford to the other religions of the world; and thus contribute to the making up of some Absolute Religion which can adapt itself to the various tastes of mankind and suit the whole world.

In order to avoid cause of complaint a rule will be enforced, that, inside of the Parliament, no one shall be allowed to offer a petition to any God for a period of thirty days. The worshippers of Jehovah agree to conform to this. Outside, and on seventh days Synagogues and Halls and Theatres will be open and all can proclaim their own doctrines as they like. Reporters for the distant public will be provided.

Already invitations to participate have been favorably responded to by the worshippers of the following Gods and Goddesses. Baal the Sun God held in great repute; Molch the chief God of the Ammonites worshipped with human sacrifices; Dagon the fish God, half man and half fish; Ash-toreth the voluptuous Venus of the Syrians worshipped under the form of a Cow—a very ancient Goddess well known to the Egyptians and to the Israelites in the wilderness. Besides these, acceptances have come from the priests and priestesses of Diana, Remphan, Rimmon, Tammaz, and various others. It is already certain that about thirty forms of religion will be represented. Not merely the great ones but the minor ones also will be accorded most honorable reception and a full hearing. The Astrologers of all lands, the Chaldeans, the Magicians, the Soothsayers, the Diviners, the Wizards, the Witches, and the Necromancers, will be present in great numbers, and will give us all the benefit of their occult learning.

An impressive number of able men of various faiths, and of no faiths, have consented to act as a council of advisories and accessories. Some of the names are here given. Pains will be taken to swell the list.

SHESHBAZZAR, Prince of Judah.

"I join most heartily in the movement and shall be glad to be a learner about those Canaanitish religions more ancient than our own Abrahamid faith."

TOBIAH-BEN-AMMON.

"I am with you heart and soul. Let us learn more liberality and toleration. I am an admirer of Moloch. I am sure the Israelites do not understand the true nature of his worship, and with pleasure accept your invitation to occupy part of a forenoon in correcting their misapprehensions."

ZERUBBABEL, Architect.

"I am rejoiced to see this movement towards union and harmony among discordant religions. We can greatly profit by each others contributions I am sure; I hope some day to lay the foundations of the new temple and want models of new altars such as can be had in Damascus and Egypt."

TATNAI, Governor beyond the river,—approves.

REHUM, the Chancellor,—is delighted with the plan.

SHIMSHAI, the Scribe—is pleased and will read an essay.

SANBALLAT, the Heronite—We will be glad to join with you in building a house unto the Lord generally.

JEREMIAH-BEN-HILKIAH.

"I am delighted at the prospect of the proposed Con—fusion of faiths—I have suffered a great deal in my duty as a prophet which I shall now escape."

EDOWIN-BEN-ARNOL, Poet Laureate of Baal.

HAGGAI, the Prophet.

GASHMU.

MERODACH, High Priest of Belus and Metropolitan of Babylon. "Most heartily! And we will be prepared to show, we are sure, to the satisfaction of you all, that our own form of Baal worship is worthy of universal acceptance, and that it has really been the chief factor in the production of the glory and

burnish of the great head of gold. You have our benediction."—(*Conditional, be it privately understood.*)

Signed for the Committee:

NEHEMIAH.

EZRA.

SANBALLAT.

JOSHUA.

ZECHARIAH.

And a hundred others.

### A Baked Cylinder Expert

to whom the above exhumed material was submitted for test examination makes the following

#### REPORT.

The translation made is sufficiently accurate; the cuneiform writing is fairly well executed; the clay seems to be of the usual kind. And yet we are compelled to challenge the great antiquity of the cylinder. First of all the worshippers of Jehovah Elohim had attained no such broad liberality at that early age. They were exclusives and separatists and stubbornly refused to recognize Baal and Moloch or admit their worshippers to religious fellowship. The same thing was true of later teachers of the same school, Paul, Peter, James and John. Indeed the lofty idea of a universal brotherhood of religions suggests a period for the origin of the cylinder as late possibly as the last decade of the fifteenth century after the IV century. Aside from this are some anachronisms. The word translated "Poet Laureate" itself bears evidence of modern coinage. As much may be said of the word "Reporter." Not sufficient recognition is given to Eliashib as a High Priest; and finally it is doubtful whether all of the persons named were actually alive, or in Babylon at the time alleged. Candor and scholarly criticism therefore compel us to the conclusion that the claim of the cylinder is not sufficiently well supported, and we would caution Archaeological Societies and Antiquarians against being too ready to purchase duplicates offered for sale.

Respectfully submitted.

S. HAM POLLION F.R.S.

*Baked Cylinder Specialist.*

THE RELIGIONS OF JAPAN.

A recent letter from Prof. Max Müller to the London *Times*.

OXFORD, October 18.

TO THE EDITOR OF THE TIMES—*Sir*: In your interesting review of most interesting work, "Japan: its History, Traditions, and Religions, with the Narrative of a Visit in 1879, by Sir Edward J. Reed," you state that "the State religion of Japan is the Shinto, but that Buddha has nearly as many temples and devotees." From what I have been able to ascertain, the population of Japan amounts to 34,338,504 inhabitants (see the *Times*, September 21, 1880), and out of that number 100,000 or 200,000 only are claimed, as yet, as professed Shintoists, the rest being Buddhists or nothing. It is true that just now, on the principle of *l'Etat, c'est moi*, Shintoism may be called the State religion of Japan; but that antiquated French principle is not the principle of the enlightened Government of Japan, which, while it does more than any nation for the education of the people, is not likely to force an ancient mythological faith on an unwilling country.

Perhaps it will astonish them still more to hear that the Buddhist sects of that sect, the Shin-shu, have for more than a year been established at Oxford, not, however, to gain converts for the religion of Amitâbha, the Being of immeasurable light, but to learn Sanscrit. They came to me from Japan, and have been hard at work learning, not only the ordinary Sanscrit, but that peculiar dialect in which the sacred books of the northern Buddhists are written, and of which we have as yet neither grammar nor dictionary. These sacred books were translated into Chinese, and from Chinese into Japanese, and during that process of translation and retranslation they have undergone a good deal of deterioration. My two Buddhist students are naturally anxious to learn to read their Bible in the original, and then to translate the most important texts of the northern Buddhist canon direct into Japanese; and, hard as the work has been for them, I must say I have seldom had more devoted, more painstaking, and persevering pupils at Oxford.

You say that among the various Buddhist sects in Japan "that called Shin-shu merits attention as exhibiting remarkable coincidences with Christianity. In the Shin-shu, as Sir E. Reed points out, we not only have the doctrine of a Saviour taught, but with it the old Christian doctrine of justification by faith likewise; but by faith not in Jesus, but in Amita Buddha." Allow me to observe that it would be difficult to imagine two characters more unlike than Amita Buddha and Christ. Amita, or as he is more correctly called, Amitâbha—*i.e.*, "the Being of immeasurable light"—is the fourth of the five Dhyâni Buddhas, who are far above even such earthly troubles as the creation or the government of the world. That is left to their Bodhisattvas; and the Bodhisattva of Amitâbha is Padmapani, better known under his name of Avalokitesvara, the creator of this present perishable world. There may be similarities between Avalokitesvara and Christ; but no more than there ought to be. There are none between Christ and Amitâbha.

There was a time, it seems, when the study of Sanscrit flourished in Japan. At present it is nearly, if not altogether extinct. There are, however, ancient Sanscrit texts surviving in some of the temple libraries. They are written in an ancient and very peculiar alphabet, the letters following each other vertically, as in Chinese. One of these texts, which was sent to me to decipher, I have tried to restore to its original form, and have sent it back to my friends in Japan with an English translation and notes. It is the principal Sûtra on which the religion of Amitâbha is founded. It was translated eleven times into Chinese, and from Chinese into Japanese. The original Sanscrit text, which was taken from India to China as early as the second century of our era, was lost. It has now been recovered in Japan, and I am glad to say some other Sanscrit texts, too, have since come to light, both in Japan and in China. A notice of the discovery of these Sanscrit texts was given in the "Journal" of the Royal Asiatic Society, April, 1880; and I am just now carrying through the press a fuller account, to be published in two forthcoming volumes of "Selected Essays."

You remark "that it may astonish the missionary societies over here to know that the representatives of this sect have high hopes of propagating their tenets among Englishmen."



*At a meeting of the Calcutta Missionary Conference, held 8th day of February 1897, it was resolved to record the following Deliverance it regard to the First Series of the "Barrows Lectures," and to send a copy of the same to Dr. Barrows and to Mrs. Caroline E. Haskell.*

The Conference desire to put on record their sense of the very great service Dr. Barrows has rendered to the cause of Christianity in India by the six lectures on Mrs. Haskell's Foundation which he delivered in Calcutta on the Universality of the Christian religion. They were distinguished by their heightened earnestness, their incisive force, their brave and unambiguous outspokenness, their thorough grasp of the great truths they handled, their practical value as a contribution to Christian apologetics, their profound learning and sweet persuasiveness. In them, the inaugurating series of the Lectureship, were fulfilled the promises made at its inception. They were distinguished by the scholarly and withal friendly, temperate and conciliatory manner in which opponents of Christianity were referred to, and by the fraternal spirit which animated all allusions to the devotees of other religions. While the rightful claims of Christianity were set forth without compromise or hesitation, they were at the same time set forth in such a way as to secure the favourable interest of the many who would not acknowledge these claims. The Conference were also struck by the untiring activity which Dr. Barrows manifested during his short stay of fourteen days in Calcutta. For during that period he addressed as many as twenty-two audiences in the same earnest forceful manner, never sparing himself, or in any way compromising his position as a Christian Lecturer, desirous of winning souls for the Lord Jesus. Dr. and Mrs. Barrows carry with them wherever they go the best wishes and the prayers of the members of the Calcutta Missionary Conference.

The Conference desire to place also on record their hope that the six "Barrows Lectures" be printed in a cheap form and widely circulated in single lectures and also as a book containing all six; and that those which are to follow on the Foundation may be of the same type and equally useful to the Missionary cause.

In expressing their high appreciation of Dr. Barrows as a Christian lecturer, the Conference would not forget their obligations to the good Christian lady, Mrs. Caroline E. Haskell, who so liberally founded the Barrows Lectures, and to the members of the University of Chicago who secured Dr. John Henry Barrows to inaugurate the Lectureship. The Conference send their greetings to Mrs. Haskell and wish her a long useful and happy life in the Lord's service on earth, and that thus be richly supplied unto her the entrance into the eternal Kingdom of our Lord and Saviour Jesus Christ.

*Extracted from the Records of the Calcutta Missionary Conference by*

K. S. MACDONALD, D.D.,  
*Free Church of Scotland.*

G. H. PARSONS,  
*Church Missionary Society.*

} *Joint Secretaries.*



## Keshub Niketon.

### Abdul Baha Among Brahmoe.

With the word "Niketon," meaning a dwelling-place, there are happy associations in the minds of the Brahmoe of Keshub Chunder Sen's time. Started by him in Calcutta as providing for Brahmoe students, among others, a healthy atmosphere to live in, it served its purpose in its day. There are now other institutions with almost similar objects managed by others, with one of which Rev. Promotho Loll Sen, who has been in England for over a year, was intimately connected when he left India.

The present institution in London, named after Keshub Chunder Sen, who, according to the printed appeal we have received, was "the best exponent of the union of the East and the West," was started, as was announced in THE CHRISTIAN COMMONWEALTH, on May 21. We are glad to hear it has since been found a happy meeting-place of East and West. The last occasion which brought together representatives of both hemispheres was the rather unexpected visit on Sunday last of the leader of the Bahai movement. Mr. Loll Sen, who was conducting the usual service, which is held in the afternoon at 5 o'clock, had just said a few words before reading, as one of his lessons for the day,

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from THE CHRISTIAN COMMONWEALTH the short message of Abdul Baha delivered in the City Temple on the previous Sunday, when his arrival was announced. Mr. Sen greeted him in his Indian fashion with a "ramas-kar," and went on with the reading, matching the message of the present leader of the Bahai movement with a message from one of the Town Hall lectures of the last leader of the Brahmoe Somaj. It was delivered in January, 1831, and the following passages may be quoted from it: "Before the flag of the New Dispensation bow ye nations, and proclaim the Fatherhood of God and the Brotherhood of man. In blessed eucharist let us eat and assimilate all the saints and prophets of the world. Thus shall we put on the new man, and each of us will say, 'The Lord Jesus is my will, Socrates my head, Chaitanya my heart, the Hindu Rishi my soul, and the philanthropic Howard my right hand.' And thus transformed we shall bear witness unto the New Gospel." After the service, at the request of friends, a few words were spoken in Persian by the revered leader of the Bahais. These were kindly translated for the congregation by a lady who had accompanied him. Rev. Promotho Loll Sen speaks of the occasion as the last of the jubilees they have had at the Niketon.

#### PORTRAITS OF ABDUL BAHÁ.

We hope to be able to arrange to supply our readers with photographs of Abdul Baha. Particulars will be announced.

Vol. 3. Pt. 2. *John Paul (Doubt)*

IN Japan, where shintoism of social life takes its place as one of the supreme virtues, it needs more than the ordinary courage to declare oneself dissatisfied with existing ideals and to assume the part of a disturber of peace by aggressively opposing established institutions. It is for this reason that Dr. INOUE ENRYO and Mr. NAKANISHI GORO seem to have won their places as the leaders of the New Buddhism movement. Thousands think with them and are ready to follow, and there are perhaps others whose doctrinal views and intellectual attitude would harmonize as well or better with the needs of the time. But they have not had the courage to come out and raise the standard of reform; and in such times the courageous man easily comes to take the post of danger and responsibility. MR. NAKANISHI now appears with his long-expected third book dealing with the new movement. As he explains in his preface, the two previous volumes, "The Reform of Religion" and "Systematic Buddhism," were intended as attacks on the old system rather than as constructive expositions of the policy of the new school. The time has now come for the latter, and in this volume the author sets himself to explaining the rise of the New Buddhism, the points of difference between the new and the old, the method of work for the former, and its field of work. We propose to give here a summary of the contents of the book which thus promises us full information on a subject at once so interesting and so obscure.

The author begins by assuming that every one who understands the present condition of Buddhism desires to see some reform accomplished. But those who admit this are divided into two groups: those who wish to accomplish it by what may be called external and mechanical means, and those who desire to see a spiritual regeneration. To the former method he applies the term "artificial," to the latter "spiritual" or "natural." That the latter is the only true and feasible means of effecting the purpose is clear. That whatever advance has recently been made is due to the spiritual influence of the New Buddhism, is equally clear,—whether we look at the union of North and South Buddhism, as proposed by Mr. OLCOTT, at the plans for a Buddhist University, at the revival of the study of comparative religion, at Mr. OMICHI'S Salvation movement, or at the prolific activity of the Buddhist press both in periodical and in permanent literature. Some objection has been made to the term "New Buddhism" (which was first employed by Mr. NAKANISHI). On one hand it was regarded as the name merely of a new sect set up to war with the others. Again, it was thought to be a mere product of Western philosophy in Buddhist guise. Still others considered that its purpose was to destroy the old Buddhism and on the wreck to set up a new religion. Neither of these estimates is a true one.

The purpose of the new Buddhism is to unite the divided sects rather than to establish a new one; to restore and develop the pristine doctrines of this world-religion rather than to expound a particular system; to reform the existing ecclesiastical organizations rather than to propose a new institution; and to resuscitate and amplify in all parts the existing religion so as to make it capable of fulfilling the high destiny that lies before it. All this and nothing less is meant by the New Buddhism. But perhaps the single point which lies nearest the heart of the reformers in their immediate efforts is the desire to explain Buddhism, to show its mission for the present day, to give to its established doctrines the wider and deeper interpretations which they carry within them. To vindicate these purposes was this book published.

With this introduction the author proceeds to the subject of the first chapter, "The Origin of the New Buddhism." Why is it that Buddhism is not at the present day as active and powerful as it once was? The facts all concede; but the explanations differ. One is that the believers of to-day have somehow lost the living faith which their fathers had; another is that the ecclesiastical system is defective; another is that the Buddhist ranks no longer contain the highest classes of society; and still another as that Buddhism is out of harmony with the times, that the summit of its greatness has been reached, and that it no longer has a message for the world. Now there is no doubt that something must be attributed to one or more of these causes, and certainly grave practical questions are pressing for solution. But if Buddhism possesses vitality as a religion, the faults of its organization and the apparent deflection of individuals or classes of individuals are temporary hindrances only, which will pass away as an ordinary malady is easily thrown off by a healthy body. On the other hand if Buddhist truth is behind the times, and if its capacities have been exhausted, then nothing can save Buddhism from decay and ruin. It is just because we believe with our whole soul that Buddhist truth *has* this unlimited capacity for satisfying human needs that we are convinced in the first place that Buddhism's day of glory is yet to come, and in the second place, that we shall never see it unless at this moment of pause in the progress of Buddhism we strip off the forms and traditions which shackle its advance and enable it to accomplish its destiny.

What we affirm then is that Buddhist truth has proved itself capable of developing, expanding, and improving, satisfying the needs of the generation and the race wherever it has found a place. Long ago SHAKA was born in India. The truths that he taught the Hindoos and that are now treasured by them are what may be called the grosser and simpler truths of Buddhism,—the doctrine known as Shōjō. In China a higher stage of development came to pass. Under the influence of SAICHO, the profound thinker who founded the Tendai sect; and the noble saint, DARUMA, who

ounded the Zen sect, a deeper interpretation was given to the truths bequeathed by SHAKA. Again, when Buddhism travelled over seas to Japan, it found new apostles who brought nearer to perfection the doctrines of religion,—the saint, KOBO, who founded the Shingon sect, the saint, HONEN, who founded the Jodo sect, the saint, NICHIREN, who founded the Hokke sect. In a later age it was reserved for SHINRAN, the founder of the Shin sect, to discover

once more in the pure doctrine of Buddhism truths apt for the regeneration of society. Nor is the power of its truth exhausted. It is still but midway on its journey to perfection. Such a course of development is but natural and appropriate. SHAKA taught that simple truth must come first; from it we advance to the more complex and profound, until finally we reach the complete and perfect. No man invents the truth; he discovers it, receiving it from on high. But yet to one man one aspect of the truth may appear with more fullness and clearness than to another, and this explains why at one time and to one class of men a single doctrine sometimes appears to be the sum of truth. What we must realize at the present time is that the truth is made up not of one but of many aspects. The New Buddhism differ from the Old in that it does not insist upon any exclusive interpretation of doctrine, but is ready to recognize truth in whatever garb it appears. Buddhism contains all truth in itself. Other religions imperfectly contain a portion of truth. Buddhism reveals not only the common truths of religion,—retribution for sin, immortality of the soul, supernatural power—but also the conclusions of science and philosophy. Buddhism has no malice against other religions, or against philosophy and science, because they are but partial representations of the truth whose fullness is seen in Buddhism. While philosophy, science, and art do not always reach the same results as Buddhism, it is simply because in their present imperfect stage they cannot attain to that ultimate truth which Buddhism contains. In the end the former will be swallowed up in the latter. Everything exists with reference to Buddhism because Buddhist truth embraces all things. From age to age the conquering and absorbing power of Buddhist truth is made clear, until finally it will reach from pole to pole.

The author then proceeds, in his fourth chapter (which for clearness we transpose to this place) to discuss "The Points of difference between the Old and the New Buddhism." The eternal vitality and expansiveness of Buddhist truth has brought about the present movement in advance, and the question necessarily occurs, How does the spirit of the new movement differ from the worn out body which it is casting off? Speaking for Japan, where the reaction has begun, we may say: 1. New Buddhism is democratic; Old Buddhism is aristocratic. The former aims to meet the needs of the people without class discrimination; the latter is constituted chiefly for

the advantage of the rich and the noble. The society of past times placed religion, as well as everything else, on a feudal basis. KOBO DAISHI and his successors cultivated the favour of the powerful. HONEN, NICHIREN, and SHINRAN looked more to the people. But the present day sees the equalizing tendency penetrating everywhere, and religion can be no exception. To be national, religion must be democratic. 2. New Buddhism is optimistic in its philosophy: Old Buddhism is pessimistic. No doubt Buddhist truth, as universal truth, includes both these ideas and reconciles them. Pessimism finds its chief importance in stimulating people to abandon their sinful ways; while optimism is a powerful influence in propagating truth, the former being the dominant spirit of the Shojō doctrine the latter of the Daijō. But at the present juncture the latter is the more helpful, for the necessity of the day is aspiration and courage. One of the greatest truths of Buddhism is the need of diligent endeavour. It is much to be regretted that the Old Buddhism refuses to take this view and persists in emphasizing the pessimistic principle. 3. New Buddhism is empirical or practical while Old Buddhism is theoretical. True, theory is the foundation of practice and Buddhist truth does not rest on experience, but to-day is the time when every religion must vindicate itself by its works. We have our sects of "self-salvation," which preach that salvation comes by fixing the heart upon truth and by strict obedience to the commandments. We have also our sects of "salvation by others," which believe in salvation by dependence upon Buddha. But in all of them we find a tendency to ignore works and to judge by tests independent of practical results. This is where the New Buddhism asks for a reform. These are the chief points, but there are other things to be remembered about the New Buddhism. It is a necessary and natural phenomenon in the progress of our religion, and claims to rest on eternal truth. Its life is faith, and its method is freedom. Its sphere is the soul, and not the body. It has a place in its ranks for the younger generation and for women. Finally, it has within itself the power of conquering and absorbing every other religion and philosophy, and of transmitting the physical civilization which we have adopted from the West into a noble and spiritual one.

The next question is. What is the work which is first to be done by the New Buddhism? It is not merely contemplation and speculation. It is not merely argument and discussion. The New Buddhism is a living power, and its first task must be to show forth this living power to the world and strive to advance the cause of Buddhism. A state of controversy is not a healthy state, and the New Buddhism does not propose to busy itself merely with attacking that which it does not believe. It has come to construct and not to destroy. Nevertheless, peace comes only through struggle, and the New Bud-

dhism will not keep silence in the presence of misleading doctrines and imperfect ideas. Many people have thought that the New Buddhism brings to the world only speculation and philosophical refinements, and is disposed to spend its strength on abstruse doctrinal debate rather than in the amelioration of the condition of the people and influencing the masses. These same persons believe that mere religious speculation alone cannot revive Buddhism, and that we must seek as a chief instrument in its advancement the assistance of the Government and the countenance of the rich and the noble. But we can never save Buddhism by external or mechanical support. We may prop up a stone or a plank in the position where we wish it to be, but we cannot save a tree from dying by propping it with poles. If the life of a living thing is gone, there is no help for it. Power from within, not power from without, can alone save Buddhism. The duty of the New Buddhist is to prove his faith earnestly and patiently, and to apply it to all the conditions of life. Earnest faith in truth must be the salvation of Buddhism. MARTIN LUTHER regenerated Christianity simply by the power of his indomitable faith. If a comparatively inferior religion like Christianity may be so thoroughly reformed and resuscitated by efforts such as his, what may we not expect from Buddhism, if only we show true faith?

The New Buddhism is catholic, not narrow. It does not consider that the

discovery of truth has been the privilege of Buddhists alone. Every religion contains a certain amount of truth. Every philosophy expresses an aspect of Reason. If the New Buddhist recognizes elsewhere an expression of the universal truth which Buddhism has revealed to him, he should not hesitate to recognize it. But rightly to perceive and to recognize the truth he must first understand Buddhism in its true spirit. The Old Buddhists say that the Scripture is sacred and is beyond our criticism. They explain it literally, in the light of tradition. Thus has the Scripture in their hands become a dead text instead of living inspiration. These methods are not for us to be bound to to-day. The New Buddhist studies the Scripture critically. The assistance of etymology must be sought, and to this end Sanscrit and Pali must be studied. The literary method must also be employed; and the light of Buddhist learning and literature must be thrown upon the Scripture. Finally, Reason must be used. The doctrine must be analyzed and synthesized, and the fullness of its meaning must be sought out. Old Buddhism is wandering about in a dream of the past, and it is for the New Buddhism to arouse it to the needs of the present and the promises of the eternal. To sunder the bonds of tradition which cripple the sects, to solve them into one united and powerful body, alive to the times and worthy of the great truth it possesses,—this is the task of the New Buddhism. To adapt Buddha to the times,

to remove obstacles to its success and to approve every good means for its advancement,—this is our pressing duty.

But this is merely in the way of preparation. There lie before this reformed Buddhism, so soon as it is girded for its task, the most serious problems. The society of to-day in Japan is a mass of hypocrisy, extravagance, deceit, and weakness. The people are engrossed with the material civilization of the West. On us lies the task of leading society onward and upward to better things, out of a material and into a spiritual life. This task means nothing less than the education of a people. We are to-day without principles. We are neither Shinto nor Christian, neither Confucian nor Buddhist. We are like straws floating on a stream, turning now this way and now that. Our politics are a sham. Government and the political parties alike employ the watchwords of "liberty," "nationality," "progress," "self-government." But when we look at the true inwardness, we find nothing but uncleanness and disease. There is no virtue in them. Are we to trust to such demons as the governors and leaders of our country? Can we suffer ourselves to act with them? MILTON, devotee though he was of an imperfect religion, uttered a universal truth when he declared that a people that has by its own greed fallen into bondage can with difficulty be delivered. Until our statesmen are righteous, our country must remain in bondage. Summing up the subject of our chapter, let us remember three things; first, that the power of Buddhism is to be found in its truths, and not elsewhere; second, that the study of these truths and a firm faith in them is the duty of the reformer; third, that the preaching of the truth to the people is the single requisite for the advancement and welfare of Buddhism.

In the next chapter the author proceeds to discuss the possible circle of influence which lies before the Reformed Buddhism. Are Japanese, he asks, to be the only New Buddhists? Emphatically, no. There is no race prejudice in Buddhism. Nations and races are but accidental groupings of the world's inhabitants. Buddhist truth is universal. Europeans and Americans, clerical and lay, men and women, young and old,—there is to be no distinction of nationality, age or sex. The world alone will set bounds to the empire of universal truth. To-day we see Buddhism stretching into the Altai mountains on the East and over to America on the West. Japan has found that the material civilization of the West does not satisfy its spiritual needs. The West itself has also discovered this for itself, and is reaching out to learn of the higher truth which Buddhism has to offer. In the East Buddhism will naturally possess an even greater influence, when once it has entered the path of reform. From the West we have received a material civilization. To it in return the East offers a perfect religion. The time is ripe for the consummation of this happy exchange.

In the ranks of Buddha are counted all conditions of life—noble and rich, poor

and obscure, scholars, young and old, men and women. But those on whom we most rely are the younger generation. What shall we say, then, of the qualities which they should possess? First, they should strive for independence of thought, for thus only can we form true character. That which alone can give us such independence is faith in Buddhist truth. Second, they must have broad minds, capable of appreciating the catholicity of Buddhist truth. The present century offers splendid opportunities for our religion (as Christianity was aided by the extent of the Roman Empire and the spread of the Greek language); and we must attack our task, not in a narrow spirit, but with minds capable of perceiving the greatness of our destiny. Third, they must never forget the principle of reform and progress. This world is not an elysium, but a battle-field. There is no standing still; it is either going forward or falling back. The New Buddhism has two foes, on whom it must ever keep a watchful eye. One is the Old Buddhism, with its superstition, its conservatism, its hypocrisy, its divided sects; for the reform of which we must never cease striving. The other is that foreign religion which came in with western civilization and is unceasingly plotting to swallow us up. The task before us is no light one. But its magnitude does not dishearten us. Rather it stimulates and thrills us to contemplate the noble possibilities that now are promised to those who will with earnest faith undertake the work.

Such is the general course of Mr. NAKANISHI'S thought. One cannot help coming to certain conclusions after reading the book. One is the conviction that the author has hit upon the only means, if there is one, which will save Buddhism. It is the power of faith, and of individual faith, which Mr. NAKANISHI seems to emphasize on almost every page. No more tradition, no more forms, but earnest love of the truth, is what he preaches. The situation is not unlike that of LUTHER and the Christian Church in Europe. Certainly the obstacles which stand in the path of NAKANISHI and his followers are no greater than those which LUTHER saw around him. It is in this appeal to individual faith and zeal that the New Buddhism resembles the nascent Protestantism of three centuries ago. Another quality of the book is the catholic spirit in which it is written. We see no marks at all of that venom which characterizes so much of the current Buddhist literature. We cannot quarrel with the author for terming Christianity, from his standpoint of faith, as "a compara-

tively inferior religion." That he should use no stronger term of reproach is the real surprise. The vastness of the claims of the New Buddhism, the receptivity which it professes for truth in every aspect, these are signs of the same broad quality which the New Buddhism, in this book as elsewhere, clearly exhibits.

Another feature worth noting is the views of the author upon the present state of society in Japan. That he should feel keenly the confusion of standards, the uncertainty of ideals, the lack of fixity, which one may easily discern, is to be expected. Indeed, the New Buddhism is itself a part of this very ferment. That the author should paint so blackly the shadows of his picture and should use such superlative terms in his denunciation of political society is perhaps a surprise; and we cannot but think that his language would be misleading to one who did not know the facts and was not ready to make some allowance for the somewhat figurative and exaggerated epithets of the author. This portion of the book is the only one in which we detect a lack of balance and poor judgment in the choice of emphasis. But what we miss in the book, and yet what we could hardly expect to find, is any consideration of the fundamental problem whether the Japanese want to adopt Buddhism, reformed or unreformed. Religion will not grow on uncongenial soil, and many people are to-day asking whether after all we may attribute to the Japanese people that quality of emotion understood by us as ~~the~~ religious aspiration. Unless this is present to start with, Buddhism, purified or not, will have no better chance than Christianity to find a footing. There is with every people, and no doubt will always be here, something corresponding to religion. But whether it will be of the sort understood by us as religion is the question. There are some indications that this nation does not embrace religious doctrine under the influence of that stinging consciousness of wrong-doing, that burning desire for self-surrender so peculiar to Western peoples; and yet what has been the foundation of all our popular movements in religion but this sensitiveness to the moral appeals of religion? If Mr. NAKANISHI can build upon some such foundation, we think there is hope for him; otherwise not.

MONTHLY SUMMARY OF THE  
RELIGIOUS PRESS.

At no time of late have the religious journals indicated as high a degree of vigour and activity in the various cults as at present. The Orthodox Protestants are holding their own; no contentions vex their ranks; and courage is shown in preparing for the discussion in the near future of the different problems of self-support and creed-revision. The Liberals seem to be thriving and to represent a recognized influence. The Greek and Roman churches say little, but work perseveringly. The New Buddhism indicates the vitality that is left in the old religion, and has given evidence that it is not merely the hopeless revolt of a few, but a determined movement of the younger generation, extending throughout the whole cult. The Shintoists have given proof of their power in the expulsion of Mr. Okumura in January from the Kumamoto English School, and in the dismissal of Mr. Kume from the Imperial University, for both of which results they were responsible.

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The Kume episode occurred under such peculiar circumstances that we give to-day a full account of the utterances which led to the dismissal, with the more important opinions evoked from others. On its general aspects we reserve our comments for another time. But in its religious bearing it indicates the peculiar attitude of the Shintoists. When the Buddhist denounces Christianity as an influence destructive of the country's welfare, one cannot help feeling that as a rule the word "Buddhism" might be substituted for "country" with more truth. The ordinary Buddhist takes up the cry (just as the Western clans took up "Foi" in the sixties) as a matter of policy. But the Shintoist has a real and unartificial horror of the new ways. He opposes Christianity, not as such, but merely because it happens to be associated with these destructive influences. The attack on Mr. Kume was based on a purely historical article, and had nothing to do with Christianity, although Mr. Kume increased the rancour of his arguments by an unfortunate reference to Christianity. We proceed to describe his remarks.

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In the February numbers of the *Shikai* and the *Shigakukai Zasshi* appeared an article by Mr. Kume on "Shintoism." The tone throughout was scholarly, the material offered was valuable, and no violent or contemptuous language occurred. The idea running through the essay is that the primitive Japanese religion, like many others at a certain stage, was a worship of Heaven, the firmament above. By comparison with other religions, by an examination of the beliefs of Japan, China, and Korea in early times, and by the study of the earliest Japanese records, Mr. Kume comes to the conclusion that Heaven, pure and simple, was the exclusive object of early adoration in Japan. At a later date the ruler of the country was given a place in this worship, and the connection was made by attributing to him a descent from Heaven. The writer supports this conclusion by a mass of evidence which cannot be here given. The general principle of self purification, which was required on so many occasions; the view of offences, not as crimes, but as sins to be expiated; the uncleanness of dead bodies,—this and much more is referred to as showing that the

human body was always an object of so little worth that human beings could not possibly have been the object of worship. The result is that true Shintoism is put by the author on a higher plane. He wishes it to be regarded as a worship of Heaven, not of sundry deified human beings. He adds that the strict rules of Shintoism as to purification, etc., would have kept the country in a low state of development had not Buddhism come in and brought a more advanced civilization and broader religious views. Moreover, Shintoism has always kept Japan from introducing the religion which he tried hard to keep Buddhism out; but had it succeeded, our country would to-day have been no better than Formosa. Every country has had a primitive religion like Shinto; but every other country has come out from such beliefs, and Japan is doing so at the present moment.

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If the matter had stopped with this essay, probably nothing further would have occurred. But Mr. Taguchi (of the *Keizai Zasshi*), full of admiration for the article, uttered for it a sounding note of approval in the *Shikai*. This came to the attention of the Shintoists, and early in March four gentlemen called on Mr. Kume and politely begged a little more enlightenment as to his views on the subject of the article. The following colloquy ensued:—

Q.—We understand you to say that the Gods are in our imagination only; that the Ise Temple is not for the Sun Goddess, but for the worship of Heaven, that the Imperial Ancestor Ninigi-no-mikoto came from Korea; and that Buddhism was the foundation of the country's prosperity. If these things are so, it destroys our country's nationality and creates dire scepticism, and so we wish to ask if this was your meaning.

A.—On the contrary, what I say tends to the honour of the Imperial House. Religion may be monotheistic or polytheistic; the latter is the lower form. In my view, Shinto is a monotheistic religion, and therefore more worthy. If this were generally known, foreigners would be willing to worship at Ise and the Imperial Palace Shrine.

Q.—You quoted with approval the saying of Ryusogen that "The Gods exist in imagination only," and yet you admit that our Emperor and the Japanese people descended from Amaterasu. Now how can an imaginary being have descendants?

A.—I meant that no God could be seen with the bodily eye.

Q.—We do not understand what you mean by saying that the Ise Temple is not really for Amaterasu, but for the worship of Heaven.

A.—In the *Kojiki* it says that Amaterasu gave a mirror, with these words: "You shall reverence this mirror as the symbol of my Spirit." Now by this she meant, not the soul of a dead person, but the divine essence which manifested itself in the human being.

Q.—You say "divine essence." Do you mean just as the foreign God is said to have manifested himself in a man?

A.—Yes

Q.—It seems to us that you are trying to mix Christianity up with our Ise Temple, where it does not belong. The people dislike that religion; yet you try to introduce it, and to make our Imperial Ancestry a dream. You are trying to get the favour of foreigners by making our ancient religion a branch of Christianity. Do you think you deserve to hold an honourable position in the Imperial University? Foreigners may like what you say: but are you helping to foster the loyalty of our people? No.

A.—But Mr. Hoshino's article recently in the *Shigakukai Zasshi* proved that our ancestors came from Korea.

Q.—What Mr. Hoshino said was nonsense. You are as bad as Naito Chiso, trying to get the favour of people who do not care for our ancient records. Another question. What is your interpretation of the statement that the Heavenly Ancestors descended to earth?

A.—Simply that the Imperial family came down from the *jokoku* or settled districts to the *gekoku* or wild districts.

Q.—You say that Buddhism has strengthened the country, do you?



A.—You keep saying "Japan, Japan." But Japan alone is not enough. We must assimilate from time to time the best parts of foreign civilization. Are you not aware of what Buddhism has done for Japan?

Q.—I know that it has disturbed the peace of the country and weakened the spirit of nationality.

A.—Perhaps I exaggerated the importance of its influence.

Q.—You may think and say what you please. We will appeal to public opinion.

A.—I am sorry that you misunderstand my intentions. I will think the matter over and revise what I have said."

Such is an epitome of a conversation, which lasted five hours. The result of this month Mr. Taguchi's letter, published in all the newspapers, returned to the defence of the gentleman whom his praise had elevated to such a fatal notoriety. He begins by deprecating the notion that, because he was once a Christian, he may have a bias against Shintoism. He resigned from his church some time ago, and speaks with perfect impartiality as a loyal Japanese, as loyal as any Shintoist. He had had the idea that Mr. Kume's essay would elevate the position of Shintoism and would procure him a welcome from its followers; and the result is a surprise to him. Mr. Kume's question is simply this, are we to accept Japanese history on tradition only, or are we to investigate it scientifically? There can be only one answer. We do not injure the idea of nationality by discovering that the ancient gods were but human beings like ourselves. If Mr. Kume has committed this crime, then the *Dainihonshi* is even more guilty, for in it the great Mito Prince, the apostle of loyalty, omits all account of the "divine ages" with the declaration that the accounts are purely mythical. Mr. Taguchi's simple creed is: When we find a thing that is unworthy of belief, let us reject it. This is the true historical spirit. Think of all the civilizations of the past, Egyptian, Persian, Babylonian, and so on. How absurd, in the light of these facts, to say, for example, that Japan was the exclusive and original home of divinity! Is this loyalty to country? No. I prefer to believe that our ancestors were men like ourselves. Shintoism seems to be at present as intolerant as the Roman Catholic Church in the 16th century. If this is orthodoxy, let me be a heretic.

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The Christian press has also, without raising a partisan issue, had its say in defence of Mr. Kume. The *Fukuin Shimpō*, writing on "Freedom of Historical Investigation," laments the methods adopted by the Shintoists to close the mouths of scientists and teachers. Foreigners are constantly studying Japanese history, and will ruthlessly lay bare the facts. If Japanese abstain from such investigations, then we shall see the history of Japan written not by its own people, but by foreigners. Is this for the honour of our country? In the *Bukkyō* we find a protest against the removal of Mr. Okumura from the Kumamoto school. What Mr. Okumura said was: "The aim of our teaching is not to propagate Japanese principles or Asiatic or Occidental principles, but universal principles. For us there is no Japan and no foreigners; all are one." This was extreme and unbalanced language. It is true that nothing in the globe is truly independent or self sufficient. The influence of Plato and Homer affected not only little Greece, but the whole world. But our immediate duty is that which lies nearest. We reach the Universal only through the Particular. He who is faithful to his country will benefit the world. But equally reprehensible with Mr. Okumura was Governor Matsudaira, who summarily demanded his dismissal. This was a clear violation of the right of free speech. Both

these men were intoxicated, the one with the idea of Universality, the other with the idea of Nationality, a well-matched pair of giddy persons.

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The *Fukuin Shimpō*, writing on "The Democratic Element in Christianity," wants the preachers to make more of an effort to reach the humbler classes. The writer quotes the words of Jesus:—"He hath sent me to preach the gospel to the poor, to heal the broken-hearted," and claims that Christianity is essentially the religion for the poor and humble. He wants less attention given to the students and more to those for whom above all Christ intended the gospel. In the same journal "The Evils of Sociables and Tea-parties" are discussed. On several occasions Japanese preachers beginning work in new fields have found it useful to bring the people together by inviting them to meet regularly at the pastor's house for a *shimboku-kwai* or sociable. This made the members acquainted, and served as a bond of union. But, to make the occasion interesting, tea and cakes were offered, and finally cards, story-tellers, etc., came to be regarded as a necessary source of attraction. Such a practice is not wrong in itself; but it causes outsiders to think less of Christians, and it is not creditable to us that the Divine influence alone should not be enough to inspire

interest in such meetings, and that worldly entertainments are needed. The writer who wants to have the mission schools make a specialty of English continues his articles in the *Fukuin Shimpō*; but they are quite wanting in fruitful suggestions.

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The important articles of the *Rikugo Zasshi* are Mr. Yokoi's, on the "Prospects of Christianity in Japan," and Mr. Harada's, on "Creed Revision." In the former we find Mr. Yokoi making an attempt to define in detail some of the characteristics of Japanese Christianity. In the realm of Faith, he asserts: 1. That the doctrine of separation from God through sin does not mean that we are *entirely* cut off from him: 2. That the fear of punishment is not of punishment after death, but of retribution in this life: 3. That Christ's death is the means of salvation in the sense that by fulfilling his will we attain earthly peace and future felicity. In Theology the Bible will henceforth appear, not as an infallible source of scientific and philosophical criticism, but merely as the best source of religious inspiration. Philosophy and science are to be sought and dogmatism abandoned. In practical religion, union of effort is to be the watchword. Mr. Harada does not believe in creed revision. What is the use of trying to phrase an unchangeable statement of doctrine? We may express the current beliefs; but can we tie up all future Christian communities? History shows that it cannot be done. Again, creed-making is illogical. It is as if a political party claimed that it alone was patriotic and wise. Still further, Christ never encouraged creeds. He did not say, "You must believe in the Trinity, Predestination, and so on. What he said was:—"Love one another;" and "Do my will." Finally, creeds are opposed to the spirit of Christianity. The Christian life lies not in particular beliefs, but in doing Christ's will. Creeds lead to bigotry. Creeds infallibly breed controversy. Creeds nourish sectarianism. It is much to be hoped that the Osaka conference will not give itself up to creed-making.

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In the *Shinri* (German Evangelical) the leading article is a criticism by the editor, Mr. Minami, on Dr. Larned's volume on the Fourth Gospel. In the *Shukyo* (Unitarian) Mr. Miyoshi Taro, who has already written on "Unitarianism in America and England," writes on "Unitarianism in Japan," outlining what he considers the essential doctrines of his faith: 1. God is the everlasting spirit ruling every atom and phase of the Universe: 2. Christ is the ideal religious man: 3. Religion is the sum of the religious truth which our reason reveals to us: 4. There can be no reverence for tradition as such or for supposed superhuman powers of founders of religions. Mr. Ko Yeizo writes on "Eclecticism in Religion." The text is the sermon of a certain preacher (broadly hinted at as Mr. Kanamori) who had laid down the proposition that the Bible's good parts alone must be taken and the rest disregarded, and had then proceeded to argue that we must not on this account try to patch up a religion out of the best parts of the great religions, but must keep to the one we regard as on the whole the best, since otherwise we lose the life and personality of a faith and get a dry and artificial system. Mr. Ko Yeizo, on the other hand, contends that a universal eclectic religion is possible and is worth striving for. In the *Jiyu Kiristukyo Zasshi* (Universalist) an editorial defends the right of the so-called Liberal Christians to the epithet "Liberal." In the first place it is fair enough that such a term should be granted them, because the conservatives already in common usage have a monopoly of two very pleasant words, "Orthodox" and "Evangelical," although the Liberals claim to be just as orthodox and just as evangelical; so that it is only fair to leave one of the good words for the opposite school. In the next place, the school in question is more liberal in its beliefs. For instance, the typical doctrines which they have long opposed are the verbal inspiration of the Bible, the damnation of infants, eternal punishment, total depravity, and vicarious atonement, and certainly the opponents of such doctrines have fairly won the epithet "Liberal."

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In the *Dampo* (Buddhist) a writer, discoursing on "The Monks' Place in Society," urges them to take no sides in party politics. For them there should be no parties: only one country for all. But if the membership of the *Jiyu-to* or the *Kaishin-to* or any other party is such as to show that it is really only a Christian party, then they should be opposed might and main. When a Christian tries for a public office of any kind, we must work against him, because he is dangerous to his country. In the *Dento* (Shingon Buddhist), Dr. Inouye Enryo, writing on the "Future Religion of Japan," begins by referring to the reaction against foreign civilization and pleads for a middle course. We do not become cows by eating beef; nor is there any reason why we should not assimilate whatever good we can obtain from abroad. Dr. Inouye hastily reviews the *Meiji* era, and maps out the past and the future as follows; *Meiji* 1-10, the destruction of religion; politics and materialism dominant; *Meiji* 11-20, Christianity in favour; Buddhism neglected; *Meiji* 21-30, Reaction in favour of Buddhism; a negative era; *Meiji* 31-40, Positive era of Buddhism, the New displacing the Old; *Meiji* 41-50, Final acceptance of Reformed Buddhism as the religion of Japan. Some idea of the material placed before Buddhist readers may be gained from the following list of magazine articles: The Friends of Kobo Daishi: The Love of Religion: Esoteric Teachings: The Philosophical School of Sumagara; Letter from America; Ryobu

Shinto; Nirvana; Progress of the Hindu Religion: Self-examination; My Thought; History of Religion in Japan; The Study of Religion; A Custom of the Loo Choo Islands.

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A summary of Mr. Nakanishi's volume, "The New Buddhism," appears to-day in these pages. Among the criticisms it has evoked we select two from *Dampo*. The first is an answer by Mr. Nakanishi himself to the remarks of a certain Mr. Kamada, published in *Dento*. Mr. Kamada objects to the term "New" Buddhism. Our religion does not change; the truth is universal and eternal; hence there is no need of saying "New" Buddhism. What I mean, answers Mr. Nakanishi, is that our ideas and methods are new relatively to the existing stage of development. Columbus discovered America and it was called the New World; Newton discovered gravitation and we talk of modern science. But America existed before Columbus; and gravitation acted before Newton. So the ideas of the New Buddhists have always existed in Buddhism. If the discovery of new truth is heresy, then the Saint Kenshin (Shinran), the founder of the Shin sect, was a heretic. Progress in the past implies progress in the present and the future also. Has not Buddhism its 83,988 gates? Mr. Kamada thinks that I insult the saints of the past by such comparisons; but surely the past was once the present and may be judged by human reason without dishonouring it. Mr. Kamada also complains because I assert that the Old Buddhism is theoretical, the New practical. What I really asserted was merely that the tendency was to lay too much stress on the abstract and the formal. Mr. Kamada (who is a Buddhist of some prominence) answers Mr. Nakanishi at a later date by repeating that if Buddhist truth is eternal and unchangeable, as Mr. Nakanishi admits, then there can be nothing added or renewed which is not heresy. The organization of churches or the method of propagation may of course be altered; but to add one jot of doctrine is to cease to be a Buddhist. Shinran is no man to cite as a predecessor. Shinran's doctrines were already contained in the sacred books; he only developed what already existed. Mr. Nakanishi further declaims against the formalism and abstractness of Old Buddhism, especially of the Jodo sect. They teach, he says, that faith in Amida Buddha is necessary; but in practice this faith is a mere empty word. Now this is just the opposite of the truth. Faith is real in the Jodo sect; the believer is ever in spiritual union with Amida. I say again that this "New Buddhism" book, so far as it has anything new in doctrine, is not Buddhist; and that the author's assertions about Shinran's innovations are insulting and false.

Very curious books come to us from Chicago. This has been the case during more than ten years. Why Chicago especially should be the American clearing house for publications setting forth the mysteries of Oriental philosophies and religions we have never known. We have thought at times that Chicago, beating particularly with the material and gross heart of the age, was eager to redeem itself, and for that reason had made itself theosophical in a degree not paralleled by any other American community. Doubtless we should have said "Theosophical" rather than "Theosophistical," but the word that we have thoughtlessly employed is interesting, and we will let it stand. Macaulay, a circumscribed genius, sneered at Indian learning. As we remember, he charged the Indians with the belief that the universe was made of treacle and bread and butter. He was disposed to give way to the passion of his rhetoric, and it may be that he smote the Indians with more vehemence and less politeness than they deserved. How he ever came to be sure that the universe is *not* made of treacle and bread and butter we do not know.

We have just received two handsomely manufactured volumes entitled "Behá 'U'lláh" (the Glory of God), written by Ibrahim George Kheiralla, assisted by Howard MacNutt, and published by the leading author in Chicago at 4001 Grand Boulevard. It occurs to us that years ago we were called upon to review a book from Chicago entitled "The Light of Egypt; or, the Science of the Soul and the Stars" and that we were much impressed by the circumstance that Chicago should interest itself in matters of the kind. As we remember, there was some dispute set up in that audacious book concerning the length of life waves. As everybody knows, life waves have been measured in India time and again with unquestioned skill and with the best implements, and it was distinctly startling to hear from Chicago that a life wave was 15,552,000 years long, this differing from the universally accepted Indian measurement by something like three years. We thought at the time either that the Chicago book was bound to make a sensation in India, or that its conclusions would be ignored; and, if we are not mistaken, the latter alternative has proved to be the case.

We recall also, rather dimly, many other books, some of them from Boston, but most of them from Chicago, which dealt, in such perspicuous fashion as may be thought, with the same difficult theme. There was one which concerned itself with the composition and moral influence of the moon. Our memory of it, frankly, is not quite all that it might be, but it seems to us that the moon, according to this thoughtful view, is made of an excellent tooth powder, and that its influence is malevolent. We do not remember whether cows give less milk and hens lay fewer eggs than they should by reason of the presence of the moon in Heaven; but we believe that the nuisances committed by the moon, in the opinion of the sage who wrote this book, amount to a good deal more than the inconvenient phenomenon of the tides.

As to the allegation boldly advanced by a person opposed to theosophy, that a mahatma from Thibet was at the considerable pains to carry all the way to London, as though it were newly from heaven, and accordingly important, a message which had been published three years before, word for word, in the Boston *Banner of Light*, we can well imagine that an invidious person would be moved to performances which would never even be contemplated by the generous. That there are persons in Thibet who live in a state of body that we could never approve, but who know the meaning of the universe notwithstanding, we have never seriously doubted. To deny them would be to deny Madame Blavatsky and the Microphant Olcott, and that is something quite unthinkable. The late Mr. W. Q. Judge,

who founded the great magazine called *Theosophy*, and who previously contributed articles of great value and credibility to the paper called *Lucifer*, told us in his imperishable essay entitled "The Forty-nine Sheaths of the Soul" that of these the astral sheath was greater than the sheath made up of the mucous membrano. It was undoubtedly the astral sheath of her soul, rather than any of its merely physiological sheaths, which enabled Madame Blavatsky to project out of the impalpable air, directly over the head of Col. Olcott, a large fine bunch of Malaga grapes, at an hour of the night when it would have been inconvenient to go out for the purchase of beverages, and when the Colonel was distractingly thirsty.

Begging pardon for rambling, and promising to say nothing of consequence further upon the subject of theosophy—not even Mr. Judge's "Ocean of Theosophy," which was written to point out the tremendous fact that Mrs. Blavatsky was the superior of the English Mr. Sinnett upon the subject of the Seven Globes of the Earth Chain (may they in mercy endure!)—we recall ourselves to the immediate consideration of the two Chicago volumes before us. The author of "The Glory of God" looks upon us agreeably from a frontispiece. We may be permitted perhaps to acknowledge that the only portrait which has ever stupefied us is that of Mr. Mark Twain. Whatever the facts in his case, he looks as though it were permissible in him to be an instructor. In this portrait of Mr. Kheiralla we perceive no superior traits. His head is no larger and no more distinguished in its contour or in its amount of hair than plenty of other heads. If it were, we do not know that any importance would necessarily attach to the circumstance. One thing is here obvious. When the photographer asked Mr. Kheiralla to look pleasant, the request was not made in vain. The lion who flashed unexpectedly across the object glass of the photographer in Africa, and who failed to leave a satisfactory impression of himself because he had given to the artist no time in which to ask him to look pleasant, suffered, of course, by reason of his hurry and his inadvertence; but here evidently there were time and acquiescence, and the picture of Mr. Kheiralla has come out with a perfection based upon all the conditions that could have been desired.

The preface to these two volumes acquaints us in few words with the purpose of them. "Over seven years ago," the author says, "I began to preach the fulfilment of the truth which Christ and the prophets foretold—the message of the establishment of the Kingdom of God upon earth. \* \* \* Concerning myself, he it said that I was born in Mount Lebanon, Syria, and am now a citizen of the United States. In Cairo, Egypt, where I lived twenty-one years, I met my teacher, Abd-el-Karim Effendi Teharani, who delivered to me the message of this great truth and proved it from the Mohammedan standpoint, which is not sufficient to convince one grounded as I was in Christian doctrine and belief. His earnestness, however, commanded my deepest attention and respect. After receiving from him the announcement of the Manifestation of God, I commenced studying this question from a scientific and Biblical standpoint, at the same time praying fervently to God for enlightenment and guidance to the truth. My prayers were answered and my researches proved fruitful, for I discovered that all spiritual truths are reasonable and capable of clearer demonstration than material facts."

When we consider that a material fact has been juggled into an appearance which has exactly reversed it, and that clever sophists have proved that an arrow flying through the air is actually an object which is standing stock still, we can well believe what this author says and can believe at the same time that a pigeon which beholds an arrow coming at him has no need to get out of the way. Whether the pigeon believes

it or not is a matter of small consequence, especially after the arrow has transfixed him.

Our author further says: "God is one. From Him proceed all things which exist, and all His laws, spiritual and material, are in perfect harmony. Therefore any proposition or principle not capable of proof by all the laws bearing upon it, or which in any way falsifies or sets aside known laws, cannot be accepted as truth which leads to a knowledge of God." It is curious to think that from a God from whom all things proceed there may proceed things which are not so; still it must be that this is the case, since there are known to be things which are diametrically opposed to each other. How is it possible to ascribe to a God from whom all things proceed things which cannot be accepted as truth? We are not the first who have been puzzled, and we are not the first to envy those triumphant minds to whom the facts of the universe are no puzzle at all.

Our author, having proved the value of his logic, proceeds: "My purpose is to prove to the world, from a Biblical as well as a scientific standpoint, that spiritual facts can be demonstrated logically and scientifically, and that the Everlasting Father, the Prince of Peace, has appeared in the human form as Behá 'U'lláh and established His Kingdom upon earth. Behá 'U'lláh, of whom I preach, is the one mentioned by an American missionary, the Rev. Henry H. Jessup, D. D., of Beyrout, Syria, in an address delivered before the 'Parliament of Religions' in Chicago, 1893."

Dr. Jessup said in his address: "In the palace of Behjeh, or Delight, just outside the fortress of Acre on the Syrian coast, there died a few months since a famous Persian sage, the Babi saint, named Behá 'U'lláh, the 'Glory of God,' the head of that vast reform party of Persian Moslems who accept the New Testament as the word of God, and Christ as the deliverer of men; who regard all nations as one and all men as brothers. Three years ago he was visited by a Cambridge scholar and gave utterance to sentiment so noble, so Christ like, that we repeat them as our closing words. That all nations should become one in faith, and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled; what harm is there in this? Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away and the 'most great peace' shall come. Do not you in Europe need this also? Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind."

The first part of these two volumes gives to us no new illumination. It does not profit us, to the extent of a final understanding, to be told that a man who has touched with his hand a hot stove apprehends his trouble and withdraws the suffering member as soon as possible. If immortality is to be argued from the perception and the willingness to be relieved of pain, then the cat and the worm are immortal, as well as the superior creature who without a pang of conscience drowns the one and goes fishing with the other. It will be remembered by any reader, we suppose, that the loveless worm squirms when it is impaled upon the hook.

One may accept readily all the propositions that are important in the opening part of this work. We do not know exactly why a hurrying pedestrian fetches himself up in recognition of the approach of a trolley car. We dare say that the motive of his retrogressive and humiliating action is fear. We may well ask ourselves why man, the so-called lord of the universe, should ever be ready to be in mortal terror of a trolley car. By some instinct which is denied to the turtle, or of which, if it exists in the turtle, the possessor is not allowed to take advantage, man bounds to the other track, and counts himself lucky in case that it does not happen that there is projected upon him another car coming from an opposite direction.

Mind here is described as a collection of

nine faculties of the soul; and we confess that we do not see why with equal reason the soul should not be described as the result of nine faculties of the mind. We are not prepared to say that, as regards the difference between the mind and the soul, the mind perishes and the soul survives. The mind has come to be accepted as the same thing as the brain, and plenty of persons, particularly in the South and West, do not hesitate to say of a man of superior mind that he is "brainy." Nobody, so far as we know, has ever said of anybody that he was "soully"—we are not at all sure even that we know how to spell the word properly; but "soulless" is certainly in the dictionary, and we do not know that it is of any use to question the form and spelling of the tag end of any adjective.

The difficulty of defining the word "mind" is recognized here. It says: "The definition of mind has always been and still is a bone of philosophical contention. Volumes have been written upon it, and definitions have been as many and various as the philosophers themselves." It is curious that a word so common should not be understood, but that is our way. We are hyporites at heart. We may venture to turn perhaps to the second volume, where it is told to us that Behá 'U'lláh lived in the palace of Behjá, a little way outside of the city of Aore. His biographer and disciple says of him: "Thousands of believers from all countries and languages of Europe and Asia came to Aore during His lifetimes; begging the guides, their teachers, to obtain for them the necessary permission to see His Glorious Face. During His abode in the Holy City He gave forth from the Ocean of His Wisdom thousands of tablets containing everything that is necessary for the material and spiritual welfare of mankind. He ordained just and perfect laws of government, which reflect the Wisdom of Divinity and which are destined to accomplish universal peace and concord when incorporated, as God intends they shall be, into the rules and governments of nations. \* \* \* He commanded that every believer must pray three times a day, and abolished congregational prayers, with the exception of the prayer for the burial of the dead. He left also commandments concerning fasting and festivals, our conduct toward relatives, our duties toward the poor. He prohibited murder, adultery, slander, backbiting, stealing, wars, and laid the laws of inheritance. He commanded us to build places for worship, and indicated certain ceremonies for burial. He prohibited mendicancy, saying, 'The most hateful of

*Handwritten notes:* Bushido etc. Quoted from Standard 12.1.95



# Christianity

## JAPAN'S CIVILIZED VICTORIOUS WAR HAS GIVEN FORCE TO BUDDHISTIC DOCTRINE. DOES IT MEAN A NEW RELIGIOUS MOVEMENT AMONG THE WESTERN NATIONS — HOW WILL IT AFFECT CHRISTIAN MISSIONS IN THE EAST?

**H**AS Japan sent a message to the Occident so potent in its meaning that the Christian world stands appalled at the possible outcome of its acceptance?

A Christian missionary in China reports that a "new idea" has entered into the Orient, which he speaks of as "dangerous." He claims that "heathenism" can progress to the highest practical and material elevations reached in Christendom and go beyond them without the aid of Christianity.

During the war just ended with Russia the onlooking nations watched with growing interest the wonderful tactics of the Japanese leaders, the keen intelligence, the adaptability, the power to make use of the best to be found in Western civilization, and marvelled, not understanding how a nation so long closed to outside commerce could have made such strides in the highest cultivation of European and American ideals.

### The Religious Situation from a Catholic Point of View.

"I have found," said a Roman Catholic missionary, "and I believe all missionaries will agree with my statement

that the Japanese are very difficult as a people to convince, but when they have once accepted the truth they never backslide. They are an earnest nation, given greatly to the discussion of abstruse questions, and the one who would explain to them a religious doctrine must be thoroughly conversant with his subject.

"Father Ferand, a missionary priest from the Middle West, is doing incalculable good in establishing dormitories where students may live removed from the pernicious influence of Japanese hotel life.

"The last statistics give rather interesting figures to those interested in the Christianizing of Japan:—

Shintoism.....	17,000,000
Buddhism and Confucianism.....	29,000,000
Catholics.....	56,321
Greek orthodox.....	23,300
Protestant (of all denominations).....	85,705

Were you to ask a Japanese, a non-Christian, for the key to the riddle he would make reply in one word, "Bushido," and it is to this code, this organic growth of centuries of primary centuries, that the new Japan of to-day owes its existence.

William Elliot Griffiths, an authority on the religions of the world, writes thus of Bushido:—

"Called in 1870 to Japan as pioneer educator to introduce the methods and spirit of the American public school system, how glad I was to leave the capital and at Fukuoka see pure feudalism in operation! There I looked on Bushido, not as an exotic, but in its native soil. In daily life I realized that Bushido, with its polite prostrations on the mats and genuflections on the street, rules of the sword and road, all leisurely salutations and politest moulds of speech, canons of art and conduct, as well as heroisms for wife, maid and child, formed the universal creed and praxis of all the gentry in the castled city and province. In it, as a living school of thought and life, girl and boy alike were trained.

"He who would understand twentieth century Japan must know something of

Bushido. The sunbeams of unrecorded time have laid the strata out of which Japan now digs her foot pounds of impact for war or peace. All the spiritual senses are keen in those nursed by Bushido. In a word, Bushido has obeyed the higher law enunciated by one whom its own exponent salutes and confesses his master—'Except a grain of corn die, it abideth alone; but if it die it bringeth forth much fruit.'"

*So second page later*

## What Is To Be Said for Buddhism.

By Baron Kaneko.

Baron Kaneko, educated in the public schools of Massachusetts and a graduate of Harvard, twice in the Japanese Cabinet and now the personal and official representative of the Emperor of Japan, was found with a dozen prominent men waiting to see him at his hotel.

In reply to inquiries for the SUNDAY HERALD he said he had read the articles in the English reviews as to the relative merits of Christianity and Buddhism from the English and Japanese viewpoints, and noted the statement that, having triumphed in war, Japanese scholars and students looked with contempt on Christian missionaries, and were preparing to carry Buddhism to the Western world.

"English speaking people, and especially Americans, have no reason to fear Japan," said the Baron. "She will attend strictly to her own affairs, and will not seek to interfere with the religion of other countries."

"But of religion there is much to be said. It is a great question; so great that it can only be solved in another world than this. I was educated in this country, and during my public school days I attended church in New England, listened to the teachings of the ministers, and later at Harvard attended the discourses of the

Rev. Freeman Clark, and can say that I am familiar with Christian teachings and the doctrines of the various denominations in this country. Many a discussion I had with Freeman Clark, and we practically agreed on all the vital points in Christianity. I have also talked with Bishop Potter, Dr. Greer and a dozen others of the great clergymen and teachers of this country. There is very little difference between us in regard to religion. In fact, there is no ground for bitter controversy between intelligent men in America or Japan. We hold that men and nations should be judged by their works. Good should be accepted wherever found in any religion. If we do not agree with all the doctrines of the Christian churches we will certainly agree as to the nobleness of a lofty Christian character. A man's life is the test of what he is. By his character he must be judged. The same is true of his religion, or of any religion.

"Now the people of Japan within ten years have become a great nation, have lifted themselves from the weakest of Asiatic countries to rank with Germany, England, France, America and others of the great world Powers. We have conducted a great war on civilized lines and brought it to a close. We naturally resent being longer classed with Corea and China.

"In the old days the Japanese were quietly, patiently educating themselves in Western ideas; they made no protest, though they deeply felt the indignity of being called ignorant pagans. It has been too long the habit of English speaking people, missionaries and illiterate people to speak of us as if we were the lowest of heathen.

"Now that Japan is a great world Power her condition is changed. America can have just the kind of treatment she wishes. As she does to the people of

(CONTINUED ON THIRD PAGE.)

Japan so she will be done by. That is human nature. It is a great mistake to send missionaries to Japan with a view of converting the people to Christianity and begin by calling them pagans and rubbing it in at every opportunity. They entirely overlook the profound history and learning of Japan existing for thousands of years, and without discretion, taste or even ordinary courtesy they assume superiority from the start, especially discussing religion. Are the Japanese to be blamed because their ancestors followed the teachings of Buddha thousands of years before Christ was born and the Christian religion ever heard of? Does it help on civilization to tell them that their beloved ones are damned in hell?

"This is the position of the Japanese. They are the most tolerant people in the world. They are polite, modest and patient and do not interfere with the faith of others.

"Under the new Japanese laws all missionaries are welcome. Every teacher can go where he pleases unmolested; in fact, Japan is the land of wide religious toleration. You can do almost anything there and teach any doctrine you please, but the government and the family are held sacred. On these two points every Japanese is sensitive and will resent interference with either the dynasty or the family. "They believe in fair play, in the same spirit that prevails in America, and hold it unfair to be judged by prejudice rather than by facts. Their war was conducted on the highest humanitarian principles, in keeping promises, in caring for the wounded and dying, whether Japanese or Russian. In every instance the rules of the International Red Cross Society were observed to the letter.

"All that money, experience, skill and courage could do to lessen the horrors of war was done. Our hospitals were conducted on the latest up to date plans, and yet in face of all this we are continually told that we are heathen and have no religion.

"I am making no criticisms, but simply showing how the people feel over there and how the inconsistency of many so-called religious organizations appears in the light of facts and logic. I have the dearest friends in the world among the clergy of New England and followers of the Christian faith. I not only respect them, but I have the tenderest and deepest affection for them, because they are my friends. I have lived in their homes, have been their guest, and understand their noble characters and their self-sacrificing natures. So I speak as a friend and not as an enemy of America.

"There is this to be said in regard to the great religion common to all mankind, the religion of truth and justice, of honor, sympathy and love, of self-sacrifice for the good of others, that among really great men, whether in Japan, England or America, they agree on the vital things in religion.

"It is a mistake to think that a missionary an American would not send to convert his friends will do for Japan. The contemptuous attitude that has been manifested toward the so called pagans, making no distinction between illiterate Chinamen and educated Japanese, is something that our people cannot accept. Men of eloquence and power should be sent to Japan instead of superannuated teachers considered good enough for pagans.

"If the missionary boards and churches of this country were to send, say every three years, delegations of men like Bishop Potter, Dr. Huntington, Dr. Greer and others like them to meet the educated classes in Japan, deliver addresses in various parts of the empire, in halls and private dwellings, a great work indeed would be accomplished, and converts to Christianity would come into the faith by thousands. If with this Americans were to send over sympathetic teachers, who would visit the Japanese in their empty homes, where death has taken father or son, or both, and comfort the afflicted, countless numbers would be won and a hold gained on the masses that nothing could break.

"Now is the time for the best people in America who are concerned in enlightening the Japanese in the teachings of Christianity to organize a movement to this end. In a few years it will be too late. Now is the time to get possession of the heart of Japan. Sympathy, kindness, sincere devotion to those bereaved will be repaid a thousand fold. There is nothing that money and commercial enterprise can do that for a moment can compare with the sympathy of a tender heart for hearts broken and full of sorrow."

### The Meaning of Bushido.

By Inazo Nitobe, A. M., P. D.

Professor in the Imperial University of Kioto.

The Japanese word which I have roughly rendered chivalry is in the original more expressive than horsemanship. Bu-shi-do means literally military-knight-

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says, the ways which should be observed in their daily life as well as in their vocation—in a word, the "precepts of knight-hood," the "noblesse oblige" of the warrior class.

Bushido, then, is the code of moral principles which the knights were required or instructed to observe. It is not a written code; at best it consists of a few maxims handed down from mouth to mouth or coming from the pen of some well known warrior or savant.

Some writers have lately tried to prove that the Christian missionaries contributed an appreciable quota to the making of new Japan. For myself, I believe that Christian missionaries are doing great things for Japan, in the domain of education, and especially moral education, only the mysterious, though not the less certain, working of the spirit is still hidden in divine secrecy. Whatever they do is

still of indirect effect. No, as yet Christian missions have effected but little that is visible in moulding the character of new Japan. No, it was Bushido, pure and simple, that urged us on for weal or woe.

One cause of the failure of mission work is that most of the missionaries are entirely ignorant of our history. "What do we care for heathen records?" some say, and consequently estrange their religion from the habits of thought we and our forefathers have been accustomed to for centuries past. Mocking a nation's history! As though the career of any people, even of the lowest African savage possessing no record, were not a page in the general history of mankind, written by the hand of God Himself. Christianity in its American or English form, with more of Anglo-Saxon frets and fancies than grace and purity of its Founder, is a poor scion to graft on Bushido stock.

The seeds of the kingdom, as vouched for and apprehended by the Japanese mind, blossomed in Bushido. Bushido laid particular stress on the moral conduct of rulers and public men and of nations, whereas the ethics of Christ, which deal almost solely with individuals and His personal followers, will find more and more practical application as individualism in its capacity of a moral factor grows in potency. The domineering, self-assertive, so called master-morality of Nietzsche, itself akin in some respects to Bushido, is, if I am not greatly mistaken, a passing phase or temporary reaction against what he terms, by morbid distortion, the humble, self-denying slave-morality of the Nazarene.

Life has grown larger in these latter times. Callings nobler and broader than a Samurai's claim our attention to-day. With an enlarged view of life, with the growth of democracy, with the better knowledge of other peoples and nations the Confucian idea of benevolence—dare I add also the Buddhist idea of pity?—will expand into the Christian conception of love.

### The Outlook for Christ in Japan.

By Dr. J. D. Davis, Kioto,  
Presbyterian Missionary in Japan.

The Japanese have already given up Buddhism. It is no longer a question in Japan between Christianity and Buddhism, but between Christianity and nothing.

Shinto is disestablished and officially declared not to be a religion and its ceremonies not worship, but simply reverence to the Emperor and to ancestors. Buddhism is pronounced moribund by prominent Buddhists and has lost its power over young Japan. The Confucian ethics are found to be effete, and great educational leaders are declaring that a new basis of morality must be found and taught.

A great religious vacuum exists in Japan. The question is, Shall this vacuum be filled with pure life giving air or with poisonous gases? The outlook is encourag-

ing. Never before has Christianity made such an impression and gained such a foothold in a great nation in a single generation. It is not alone the fifty thousand Protestant Christians and the still larger number of Catholic and Greek Church Christians which have been gained during the last forty years. The nation as a nation has unconsciously come under the influence of Christianity, and has adopted its principles to such an extent that in many respects Japan is more Christian today than the so-called Christian nation with which she was at war.

As Japan goes, so will Eastern Asia go. The Japanese church is to be a powerful factor in the civilization and in the christianization of Corea and China.

It is the brightest and most hopeful outlook that any nation ever presented. In helping and saving Japan now we are helping out and saving not only the fifty millions of one empire, but the five hundred millions of the three empires of Eastern Asia.

### **Protestantism and the Religious Situation in Japan.**

By the Rev. S. H. Wainwright,  
M. D., D. D.

It is often alleged that the Japanese are indifferent to religion, or are deficient in religious nature. If there is a general indifference to religion among the Japanese there is also a widespread dissatisfaction with their own indifference.

The forces at work indicate that the religions of the past have outlived themselves, and that their disintegration is near at hand, but they also bear testimony to the persistence of religious feeling and to a desire for more comprehensive religion with new forms suited to changed conditions. Significant, as an advance beyond the past and a movement in the direction of a more highly organized civilization, are the closer associations of ideas of religion and morality and the deepening of both in the recent thought of the nation.

Japan's religious and moral ideas are being detached from their historical setting, from the positive systems by which they have been represented. We have found in the group of ideas forming the content of religious and moral thought in Japan certain opposite and conflicting tendencies which have not been reconciled or resolved into a higher synthesis or unity. We have seen that a desire exists for a new religion sufficiently comprehensive to embrace all elements of moral and religious truth and at the same time capable of becoming the faith of the whole nation and a blessing to all classes of society. Our strong conviction that these needs can be abundantly satisfied by Christianity, and especially by Protestant Christianity, should be an incentive to more vigorous effort in the propagation of our faith.

mankind before God is he who sits and begs. Take hold of the robe of means, relying upon God, the Cause of causes. He abolished the confessional, and prohibited us from asking pardon of each other, saying we should ask it from God only, for those who have done wrong must repent and return to God. He censured all those who claim to have inward knowledge and understanding of the Divine Mysteries."

It is less needless, perhaps, to follow his instructions and prohibitions further. It was not likely that they would include anything new, and the wonder of them is, not so much that they should have been uttered in this century, but that they should have been published so handsomely in Chicago. We notice that the author quotes without a qualm or a smile Prof. Totten of New Haven, who has, as we remember, associated the Mother Goose stories with the prophecies bearing upon the end of the world. We forget exactly what the meaning is, according to Prof. Totten, where little Jack Horner puts in his thumb and hooks out a plum, but we are pretty sure that it has some bearing upon the lost tribes of Israel, and that this position of the Professor is fortified with a mathematical table which is distinctly formidable and which nobody who values and conserves his energies is likely to contradict. It argues for the good sense of Prof. Totten, perhaps, that there are some who profess to understand him. This author, who instructs us upon so vital a matter as the salvation of the world, quotes repeatedly from the eminent mathematician and prophet who was summarily disassociated from Yale College because he was judged, in the unforgiving language of that seat of learning, to be off his nut. It is either for or against Prof. Totten that he should have brought the world to an end several times, and that as a matter of fact the world should still endure. If the world should perish in convulsion on Monday, this being Saturday, it would not be possible of course for Prof. Totten to say on Tuesday, "I told you so," still the fact would hardly need the substantiation of his word, and the accuracy of his arithmetic would pass unquestioned, since nobody would be left to question it.

We find here quoted from the sane and multitudinous remarks of Prof. Totten: "In the Mosaic account in the Ollam books, it is said that Messiah will appear 565 years after the year 3431, which makes 3996, and this year 3996 corresponds with 1892 A. D." Mr. Kheiralla tells us that the number 565 is the numerical equivalent of the word Jehovah, and that the subject of these volumes died in 1892. He adds with a finality of incaution and offence: "Christ's mission was to preach to the world the coming of the Kingdom of Behá 'U'lláh. As a forerunner of this, the greatest event in earth's history, Christ laid the spiritual foundation by which the hearts of men were fitted and made ready to comprehend the teachings of Behá.

"It is evident that the revelation of God's truth has always been limited by human capacity to take in and understand it. Christ said to his disciples (John, xvi., 12): 'I have yet many things to say unto you, but ye cannot bear them now.' In promising to come again upon the earth in His Father's Kingdom to renew the cup of teaching, He indicated prophetically that the earth at that time would be fitted to receive and understand the higher truth, which His followers nineteen hundred years ago could not bear.' By this Christ distinctly foretold that Behá 'U'lláh, the Father, should complete the spiritual enlightenment of the human race. \* \* \* We find that although Christ's teachings reflect the highest moralities and spiritual ethics, upon which all true spiritual development must be founded, yet they lack the authority of finality in law and judgment. The function of lawgiver, 'Wonder-Counsellor,' judge, was accomplished in Behá 'U'lláh, whose truth is the apotheosis of all truth previously uttered by Christ and other God-messengers."

Behá wrote to the Pope and to Queen Victoria, but we believe that his letters were not answered. There are several portraits here, which cannot be said to augment and crown the convincing quality of Mr. Kheiralla's work.

# ASIA'S LIGHT FOR MEN.

## A Defense of Christianity Against Buddhist Claims.

### FAMOUS PARALLELS DISCUSSED.

*Most of the Resemblances in the Lives of Gautama and the Christ Said to Proceed from the Imagination of the Buddhists—Influence of Indian Learning Upon Western Thought.*

Baron Harden Hickey has been a Roman Catholic in France, and subsequently an agnostic, but visiting India he was attracted by the Sanskrit literature and the moral beauty of Buddhism. His attention was particularly drawn to certain parallels between the Buddha and the Christ.

Will you permit me to reply to some of his assertions?

In the first place, in presenting a series of coincidences between the sacred books of Buddhism and the New Testament, he should have confined himself to the records, which are regarded as canonical, those which true Buddhists on the one hand and the Christian Church on the other profess to believe. But instead of this he has presented wild legends which true Buddhists discard, and on the Christian side a statement in regard to the conception of Christ which has never been held by any sect of the Christian Church. The story of Mary's vision of the white dove can only be looked upon as a pure fabrication.

In the second place the ground occupied by Baron Hickey has been fought over a hundred times within the last fifty years. Among the most prominent and scholarly of those who have urged the so-called parallels is Prof. Seydel, who professes to find over fifty. These have been carefully examined by such scholars as Rhys Davids, Oldenberg, Kuenen, Sir Monier Williams, Kellogg, Eitel and others, all of whom have dismissed them as without foundation.

It certainly cannot be claimed that either Davids or Kuenen or Oldenberg is influenced by the slightest bias in favor of Christianity. Davids is claimed by the Buddhists as the first of European interpreters of their system (see preface of Buddhistism by Subhadra).

Baron Hickey's plea for the origin of coincidences "in the life of Buddha" is a borrowing of the same in the life of Krishna. The same claim for Krishna, who, as Kohini Chatterjee informs us, lived 3,000 years before Christ and 1,400 before the Buddha. One of Baron Hickey's fellow-countrymen (Jacolliot) has made out a parallel for Krishna even more glowing than this plea for Gautama.

Moreover, this theory has often been applied not only to the life of Christ, but to the whole European and Western civilization. More than a century ago so great a scholar as Sir William Jones began to work up supposed proofs that the whole cultus of Egypt, Palestine, Greece and Rome had been derived from India. But it is very significant that he abandoned the attempt without results.

#### STORY OF A TRAP.

Somewhat later Lieut. Wilford took up the matter with great zeal. He was sure of being able to show that Christianity was a reproduction of old Indian myths. He made known his plans to certain Pundits and implored them to search the old Sanskrit manuscript. For an ample consideration they set to work, carefully ascertaining meanwhile what stories of the Bible he wished to identify. In due time they revealed a perfect bonanza of the Sanskrit texts that were desired. Lieut. Wilford was well-nigh beside himself. The infidel magazines of Europe multiplied copies of his revelations; Voltare exulted with delight. But after the excitement had subsided it was suspected that the Sanskrit proofs were a little too good to be true; investigations were made, and Lieut. Wilford was brought to the humiliation of publicly acknowledging that he had been duped with spurious documents created for the occasion.

After the lapse of a century, M. Jacolliot, in his zeal for Krishna and apparently knowing nothing of the fate of Wilford, fell

into the same snare. Holding public office in India and hating Christianity with intense bitterness, he undertook to find parallels for the life of Christ; and, in fact, for all the most important facts of Bible history. His book fell under the eye of Max Muller, who, apologizing for a serious reply, on the ground that there were thousands among the masses who would be misled by it, proceeded to honeycomb its pompous assumptions and its transparent frauds.

In the fifth volume of "Chips from a German Workshop" he relegates Jacolliot to the same category of dupes with Wilford, ascribing his revelations to "some mischievous Brahmins." He declares that much of the so-called Sanskrit is no Sanskrit at all, and that his ancient Vedic citations are not Vedic, and not ancient, but "simply belonging to the last half of the nineteenth century."

It is perhaps an honor to the Christ, that for the last eighteen centuries, not only have many later Messiahs appeared, but various claims have been put in for Messiahs who preceded him. The famous infidel, Porphyry, very early in the Christian era, alleged that many incidents and teachings ascribed to Christ had been anticipated by Pythagoras and Theodotus, and Julia Domna, wife of Severus, disturbed by the advances of Christianity, employed Philostratus to work up a life of Apollonius which should match as nearly as possible the whole history of Christ's childhood and ministry. (Farrar's Lives of the Fathers.)

Nevertheless, Christianity survived and became supreme over idolatry then, just as the century which followed the issue of Lieut. Wilford's book has been signalized by the most marvellous conquests of Christianity and Christian civilization in India. More has been accomplished in that period for education, for public order, for the relief of suffering and for every cause of humanity, and especially for the emancipation of woman and the suppression of infanticide, than Buddhism had done in all the ages of its dominion.

There are some truths mingled with Baron Hickey's errors which should be distinguished from his false conclusions. It is true that a limited intercourse was established between India and Greece by the conquest of Alexander, 327 B. C. A few

of them are found in Strabo, Arrian and others. But it is the wildest possible assumption that an influence which was so faint even in the great commercial marts reached and moulded the peasant population of a Judean village. The statement brought by way of Ceylon that 3,000 Buddhist monks from Alexandria once visited India, is a little roundabout, and leads one to wonder why no mention of these Buddhists has come direct from Alexandria. The claim that Buddhist missionaries lived in Palestine and the Roman Empire, even in Ireland, is the purest assumption, while the fact of a very early colony of Christians in Southern India is attested by thousands of their descendants to this day.

Again it is true that asceticism prevailed throughout the East and even on the Western Hemisphere, but that all this was borrowed from Buddhism is worse than absurd; it is out of joint with the acknowledged dates. For example: Why assume that Christ's forty-days' fast was borrowed from Buddha, when Moses, a type of Christ, fasted forty days in Sinai centuries before Buddha was born. Exodus, xxxiv, 28.

#### BUDDHA'S FAST.

The so-called "fast" of Buddha, as mentioned in the Mahavagga, was simply twenty-eight days of blissful meditation, and no change was made in his usual abstemious life. (Sacred books of the East, vol. XIII.) It is also assumed, without a shadow of foundation, that John the Baptist was an Essene, and derived his asceticism indirectly from Buddha, whereas the New Testament distinctly refers him back to the old hermit Elijah. Many of the Old Testament prophets lived much in the same way as the Baptist, and there was a school of ascetics at Gilgal long before Gautama was born.

Before noticing the particular coincidences which Baron Hickey names I wish to call attention to the inherent improbability of any borrowing from Buddhism. To any one who understands the spirit of Judaism and its hostile attitude towards the heathen of every type, it is simply inconceivable that the disciples, whose aim it was to propagate the faith of their Master in a Jewish community, should have borrowed old Indian legends, which, by the very terms of Baron Hickey's supposition, must have been widely known as such. Our Buddhist friend must admit that it is a little strange that the Scribes and Pharisees, who were intelligent, and as alert as they were bitter, should

never have exposed the transparent frauds of the great conceptions of the Apostles. The great conceptions of the Apostles was to prove to Jew and Gentile that Jesus was the Messiah of God. To that end they preached, Peter and John, the reality of Christ and then deftly and calmly and constantly reasoned with the Jews out of their own scriptures. How strangely about it is the notion that they were trying to palm off on those who had known a Messiah who, though in the outset of his life he publicly traced his commission to the Old Testament prophecy of Isaiah, was only the poor copyist of an atheistic philosopher of India.

It is equally inconceivable, if Baron Hickey's theory, that the Gospel history and the Epistles should be so utterly destitute of all Indian coloring. That which makes the Christ so unique as a teacher is the absolute originality which stands his every utterance. He is loyal to the Old Testament and that only. Philosophic systems abound in the world, but there is no trace of any of these. He belongs to no school of country or age. Even in dealing with the Old Testament he boldly discriminates between the letter and the spirit; his teaching stands alone.

If it be claimed that the Gospel narratives were corrupted by those who followed the Apostles, we are confronted by still another insurmountable difficulty in the utter silence of the able and bitter assailant of Christianity in the first two or three centuries. There were controversialists of consummate skill. Celsus prepared himself for his well-known assault with the utmost care, searching history, philosophy and every known religion from which he could derive an argument against the Christian faith. Why did he not strike at the very root of the matter by exposing those stupid Jews who were attempting to play off on the intelligence of the Roman world a clumsy imitation of the far-famed Buddha? It was the very kind of thing that the enemies of Christianity wanted. Why should the adroit Porphyry attempt to work up a few mere scraps of resemblance from the life of Pythagoras, why should the wife of a Roman Emperor actually pay a man to trumpet up just such a story as our baronet and boys asks us to believe, when all they had to do was to lay their hand upon familiar legends which afforded abundance of the very art and demand?

#### VALUE OF THE RECORDS.

Once more before considering the parallels I call attention to the great differences which appear respectively in the Buddhist and the Gospel records. The latter were actually committed to writing within a few years of the death of Christ. Roman, Greek and Godet place the Gospel of Matthew within forty to fifty years, while the Gospel of Mark is assigned by Volkman, Schenkel and Hitzig to a period of from twenty-five to thirty-eight years.

These Gospels were written by men who knew Jesus; Matthew was one of the twelve; John in his Epistles speaks of himself as an eyewitness. The Gospels were written in the historic age and were open to challenge; they were nowhere contradicted by contemporary history; they fit their environment and their age.

How is it with the literature of Buddhism? centuries after Gautama's time nothing was written, but all was transmitted by word of mouth. Buddhists themselves say that the Pali texts were first written about 80 B. C. That countless disputes have arisen regard to the text of the history of Buddha is clear.

Question of the traditions was given as a reason for calling the Council of Patna, B. C.

Nearly all the great Sanskrit and Pali scholars agree that that council, in deciding upon the Buddhist canon, fixed the first reliable landmark. All honest inquirers must accept that high authority as to what facts and doctrines of Buddhism were believed to be. It down to that time Buddha's history was that of a plain man, a man of ordinary generation, leaving his palace, as many other princes have done, for an ascetic life, becoming after six years a teacher of new doctrines, calling about him a large number of disciples, whom he trained to extend his law, preaching about forty-five years and founding an order of monks, and then after an exemplary and very extraordinary life, dying of indigestion at eighty years of age—if such was the substantial history when the canon closed, then all the wonderful legends which were subsequently added are ruled out of court; they must be classed with those which gathered about the life of Mohammed after he had died and the authenticated fragments of the Koran had been compiled; they have no more authority than the discarded "Apo-cryphal Gospels" of the early centuries and the absurd Christian legends which appeared in the dark ages.

Now most of the Buddhist legends which are supposed to present resemblances to the life of Christ are found in the "Lalita Vistara," the "Romantic Legend" and the "Buddha Epic," all written some centuries after the Canon of Patna had been closed. They were "Buddhist poems" found in Nepal, Tibet and China. Of the "Lalita Vistara" Davids says, that "the assumption that it was written in the last century B. C. (200 years after the Canon) is utterly without foundation," and he contends that there is no real proof that it existed as we now have it before 600 A. D. ("Origin and Growth of Religion," 198-200.)

## BUDDHIST LEGENDS.

Beal, the author of "Buddhism in China," leans to the opinion that the legends of Northern Buddhism were borne into China about the beginning of our era, but he admits that such accounts were almost entirely wanting in the early canonical literature of the South, and he approvingly quotes Oldenberg's remark that "no biography of Buddha has come down to us from ancient times, from the age of the Pali texts, and we can safely say that no such biography was in existence then." And, what is still more damaging, he says of the legendary history as founding the "Lalit Vistara," the "Romantic Legend" and the "Epic of Buddha," by Avagostha, that it is not framed after any Indian model, but is to be found worked out, so to speak, among Northern peoples who were ignorant of or indifferent to any of the pedantic stories of the Brahmins. In the Southern and primitive records, the terms of the legend are wanting. Buddha is not born of a royal family; he is not tempted before his enlightenment; he works no miracles, and he is not a universal savior.

Beal inclines to the idea that much of the material wrought into the legend by northern Buddhists came from a common heritage of ideas mostly traditional and coming from the northward and westward of India. However this may be the northern "epics" show the same poetic license which appears, for example, in Milton's "Paradise Lost" and "Paradise Regained." How much of Milton's poetry is a mere work of fancy, and how little is really drawn from the Bible! Many people get their ideas of Satan very largely from Milton, and it is easy to understand how the original and glowing legend of Avagostha passed into the faith of northern Buddhists, though utterly wanting in the early canon. But what sane man would think of parading Milton in a comparison of Christianity with another religion?

But it may be said that even admitting that the parallels spring from subsequent and uncanonical legends, still the charge of borrowing remains unanswered.

To this it may be replied that most of the

"coincidences" are merely imaginary. Others may have sprung from a similarity of causes independently of each other; others are much more likely to have been borrowed by the Buddhists, if borrowed at all. The statement that 3,000 Buddhist monks from Alexandria once visited Ceylon has no historical basis whatever; while the fact that a colony of Christians, calling themselves "St. Thomas Christians," settled in Southern India at a very early day, is attested by the presence of thousands of their descendants to this day.

But let us see what Baron Hickey's parallels given in THE WORLD amount to.

### THE PARALLELS.

He cites the fact that the genealogies of the Buddha and the Christ were both reckoned from the fathers rather than from the mothers. The whole point in this comparison rests on the assumption that Buddha's mother was a virgin, which is denied by the original Buddhist records. Even Subhadra's catechism states that "he was the son of King Suddhodana and Queen Maya." It claimed that Herod's jealousy of the infant's favour was matched by that of King Bimbisara at the birth of Buddha, but on the contrary, King Bimbisara is said to have adopted the young Siddhartha. Not a parallel, but a contrast.

Asita, a Brahmin monk, who is said to have heard of the new born Buddha and welcomed him with rejoicing, &c., is compared to the aged Simeon, who rejoiced at the birth of Christ. Probably such rejoicing have occurred in thousands of instances, so that no significant parallel is suggested. The details of the two cases are wholly different, and the story of Asita, which belongs to the legend and not to the Canon of the South, is inconsistent in declaring that he remained the body of the child to see it marked of a true Buddha were there, whereas, at the time of Gautama's birth, he only thought of Buddha or of Buddhism.

It is said that wise men came to the cradles of both Jesus and the Buddha. The New Testament story is clear, but where is any similar event recorded in canonical Buddhist literature.

It is said that both were tempted by the Evil One. Several temptations of Buddha are mentioned in the southern legends, but no of them occurred at the beginning of his ministry. Some of the latest legends on point are prima facie myths. This, for example: That Mara (the devil) approached

him, mounted on an elephant sixteen high and surrounded him with an eleven miles deep. How much authority Baron Hickey has in saying that both the Buddha and the Christ fasted forty days, will appear in the instances which I have made to Christ's forty days' fast and Buddha's twenty-eight days of meditation, in which he is said to have "enjoyed the bliss of emancipation."

We are told that as Christ made a triumphal entry into Jerusalem, so Buddha entered with a procession into Rajagriha. If a crowd of followers constitutes a triumph, then both enjoyed that honor many times. Christ at Jericho as well as at Jerusalem. On one occasion Buddha is said to have been followed by a company of twelve hundred.

Baron Hickey says, somewhat naively: "America seems to me to offer the best field for the growth of Buddhism." This same idea has been thrown out by one of the British magazines. It is explained by saying that our American temperament is best constituted for fanaticism of all kinds, as is shown by the career of Spiritualism, which is now known as Esoteric Buddhism or Theosophy.

F. F. ELLINWOOD.

New York, Nov. 20.

### An Alleged Buddhist Life of Christ.

A curious book has been published by G. W. Dillingham under the title of *The Unknown Life of Jesus Christ, from Buddhist Records*, by NICOLAS NOTOVITCH, translated by J. H. CONNELLY and L. LANDSBERG. We say curious, because what purports to be a contemporary, or nearly contemporary, account of Jesus does not bear upon its face any conclusive internal evidence of fabrication, while, on the other hand, the publisher and translators furnish us with no external proofs of the existence of such a document in Thibet. What we have before us is a narrative, avowedly pieced together in a consecutive form from notes said to have been made by one Nicolas Notovitch of the contents of a scroll or scrolls written in the Thibetan language and made known to him by an interpreter. We do not know who Mr. Notovitch is; the publisher and translators give us no information on the subject, nor have they taken the trouble to verify his assertion that his notes have been submitted to several eminent European prelates and scholars, some of whom, at all events, are still living. We need not point out that the trustworthiness of the man who testifies to the existence of the Thibetan biography was the first thing to be demonstrated, and the absence of such a demonstration is just what we should expect to encounter were the book here presented a hoax. The alleged author—Mr. Notovitch, if such a man exists—coolly observes in his preface that he "reserves the right to substantiate the authenticity of these chronicles." That, also, is precisely what the author of a hoax would say. What Mr. "Notovitch" describes as a "right," is obviously a duty, which an honest man would hasten to discharge before publishing the translation of a document which, if authentic, would be important. With this preliminary word of caution, we proceed to outline the alleged "life," which in itself is highly interesting, considered simply as a tour de force, and a reasonably successful approximation to the Buddhist point of view.

### I.

The alleged author informs us in the preface that in 1887 he travelled through northwestern India, and proceeded through Cashmere to Thibet, penetrating as far as Ladak, from which country he intended to return to Russia by way of Chinese Turkestan. On the journey through Ladak he was informed, he says, by the chief lama of a Buddhist convent that there existed in the archives of Lassa very ancient memoirs relating to the life of Jesus Christ, and that certain monasteries elsewhere had copies and translations of these chronicles. We are told in the body of the book that the original memoirs of Lassa are written in the Pali tongue—a somewhat surprising statement, inasmuch as European students of Buddhism are agreed that while the ancient Buddhist documents found in Ceylon are in Pali, those found in Thibet are in Sanskrit. Still it may be admitted that some Singalese scrolls might have found their way to Laasa. It was, the author says, during his sojourn at Leh, the capital of Ladak, that he visited the

neighboring great convent named Himis, where he was told that the library contained Thibetan translations of the manuscripts in question. These, he asserts, were read to him, and, being translated by his interpreter, were transferred carefully to his note book. Mr. Notovitch goes on to tell us that on his return to Europe, having himself no doubt of the authenticity of the original manuscripts, he desired to publish his translation, and to that end addressed himself to Mgr. Platon, the Metropolitan of Kieff, who, he says, sought to dissuade him from publishing the work on the ground that the publication might injure him. Subsequently, Mr. Notovitch alleges that he showed the translation to a Cardinal (unnamed) in Rome, who, it is insinuated, endeavored to suppress it. Proceeding to Paris, he spoke of his project to Cardinal Rotelli, who also, we are told, opposed the printing of the work. Then he went to Jules Simon, who, he says, advised him to consult M. Renan as to the best way of publishing the "Life." M. Renan, it is alleged, proposed that the translation should be communicated to him in order that he might make a report to the French Academy. One might suppose that Mr. Notovitch, if he believed in the genuineness of the biography, would have jumped at the chance thus offered, but he declined to leave his version in the hands of M. Renan, on the ground, he says, that he did not wish the distinguished Orientalist to have all the glory of his discovery. Still, he adds, not wishing to wound the susceptibilities of M. Renan, he determined to withhold the publication of the book until after the death of the French savant. That was very considerate, and so is the suggestion that before criticising his narrative learned societies should equip an expedition for the purpose of studying the Thibetan manuscripts in the place where Mr. Notovitch professes to have discovered them.

### II.

It is asserted in the body of this book that the Thibetan manuscript (elsewhere Mr. Notovitch uses the plural, manuscripts) exists in the form of isolated verses, which, as they are placed, very often have no apparent connection with each other. The author, he tells us, has arranged these verses so as to impart to the work a character of unity. As thus arranged, the narrative begins with an account of the sojourn of the children of Israel in Egypt and of the exodus. There is a marked divergence from the Scriptures. For instance, the Israelites are carried away from their native land into slavery by one of the Pharaohs, and are from the outset treated with great rigor. Moses, here called Mossa, was the younger son of a Pharaoh, who was instructed by Israelite teachers and accepted their faith.

He attempted, but for a time in vain, to persuade his father to lighten the burdens of his coreligionists. Ultimately Egypt was visited by a destructive plague and Mossa maintained that the God of the Israelite slaves had interposed on their behalf. Thereupon Pharaoh commanded Mossa to gather all the Israelites and load them away, and to found at a great distance from the capital a city where he should rule over them. Instead of doing this, Mossa led them altogether beyond the limits of Egypt to their native land, where he reestablished them and gave them laws. The history of the many centuries between the exodus and the birth of Christ is condensed in a chapter. Little by little, we are told, the Israelites forgot the favors which their deity had bestowed on them; the kings substituted their own laws for those given by Mossa; the temple of God and the observances of the ancient faith were neglected; the people became addicted to sensual indulgences and lost their original purity. Thereupon God bethought Himself of inflicting once more chastisement upon them. Strangers invaded and laid waste their land, destroyed their villages, and carried away the inhabitants into captivity. At last came the pagans from over the sea, from the land of Romeles. These made themselves masters of the Hebrews, and placed over them their army chiefs, who governed in the name of Caesar. Amid their extreme distress the Israelites once more re-



membered the God of their fathers, implored His mercy, and prayed for forgiveness. We now quote verbatim a passage from the text of this alleged Buddhist life: "At that time the moment had come for the compassionate Judge to reincarnate Himself in a human form; and the eternal Spirit, resting in a state of complete inaction and supreme bliss, awoke and separated from the eternal Being for an undetermined period, so that, in human form, He might teach man, to identify himself with the divinity and attain to eternal felicity; and to show by his example how man can attain moral purity and free his soul from the domination of the senses, so that it may achieve the perfection necessary if it is to enter the kingdom of heaven, which is immutable and whose bliss eternal reigns."

The narrative goes on to recount that soon after a male child was born in the land of Israel. The child was the first-born of a poor family, who were years past, however, a family noted for great wealth. The parents forgot the greatness of their ancestry, celebrating the name of the Creator, and giving thanks to Him for the trials which He had sent upon them. To reward them for adhering to the path of truth, God blessed the first born of this family, chose him for His elect, and commissioned him to lift up the fallen and comfort the afflicted. The divine child, to whom the name Issa was given, began even in his tender years to talk of the only and indivisible God, exhorting souls that had gone astray to repent and purify themselves. People came from all parts to hear him, and marvelled at the discourses which came from his infantile mouth. So it came to pass that when the boy was 13 years old, "the age at which an Israelite was expected to marry," the modest house of his parents became a meeting place of the rich and illustrious, who were anxious to have the young Issa for a son-in-law. Then Issa secretly left his father's house, and joining a caravan of merchants, journeyed with them to India.

### III.

The "life" proceeds to recite that in his fourteenth year young Issa, "the Blessed One," reached the country of the five rivers and Radjipoutan, where the devotees of the god Jalne asked him to stay with them. But he refused to abide there, and passed on to one of the sacred cities of the Brahmans, where he spent six years. Here the Brahmans are said to have taught him to read and understand the Vedas, to cure physical ills by means of prayers, to drive out evil desires from man, and to make him over again in the likeness of God. But he rebelled against the caste system and the polytheism of the Brahmans. He insisted upon expounding the Vedas to the two lower castes, the Vaisyas and the Sudras, and denounced the priestly and warrior castes for arrogating to themselves authority to deprive their fellow beings of human and spiritual rights. "Verily," he said, "God has made no difference between His children, who are all alike dear to Him." He also denied the divine inspiration of the Vedas and the Puranas, and rejected the Brahmanic Trinity and the supposed incarnation of Brahma in Vishnu, Siva, and other gods. "The eternal Judge," he said, "the eternal Spirit, constitutes the only and indivisible soul of the universe, and it is this soul alone which creates, contains, and vivifies all. He alone has willed and created. He alone has existed from eternity, and His existence will be without end. There is no one like unto Him in the heavens or on the earth." Issa added that in the day of judgment the Sudras and the Vaisyas would be forgiven, because the light had been withheld from them, whereas God would let loose His wrath upon those who had usurped His authority. The "life" informs us that the Vaisyas and Sudras were filled with admiration at this teaching, and asked Issa how they should pray in order not to lose their hold upon eternal life. The answer was: "Pray not to idols, for they cannot hear you; hearken not to the Vedas where the truth is altered; be humble and humiliate not your fellow men. Help the poor, support the weak, do evil to none; covet not that which belongs to others." According to this narrative, when the priests and warriors heard of Issa's preaching they resolved upon his death, and

sent their servants to slay him. But Issa, warned by the Sudras, escaped to the mountains and settled in the country where the great Buddha Gautama came into the world, among a people who worshipped the one only and sublime Brahma. Here, "when Issa had acquired the Pali language," he applied himself to the study of the sacred scrolls of the Sudras, and after six years is said to have been able correctly to expound them. He then left Nepal and the Himalayas, and descending into the valley of Radjipoutan directed his steps westward, everywhere preaching the perfection attainable by man, and the good which he must do to his fellow men as a means of speedy reunion with the eternal spirit.

We are told that on his way through "the territories of the Pagans" Issa taught that the adoration of visible gods was contrary to natural law, and persuaded the people to forsake their idols. "For to man," he said, "it has not been given to see the image of God, and it behooves him not to make for himself a multitude of divinities in the imagined likeness of the Eternal. Moreover, it is against human conscience to have less regard for the divine purity than for animals, or works of stone or metal made by the hands of man." He also preached against human sacrifices and denied the transmigration of souls. Everything on earth, he said, had already been sacrificed to man, who is directly and intimately united to his Father; therefore, the man would be severely judged and punished who should cause the sacrifice of any of God's children. And again: "Even as a father shows kindness to his children, so will God judge men after death in conformity with His merciful laws. He will never humiliate his child by casting his soul for chastisement into the body of a beast." Deploring the effect of this teaching, the priests of the pagans demanded that Issa should, in the presence of the people, demonstrate the vanity of their idols. The reply was: "If your idols, or the animals you worship, really possess the supernatural powers you claim for them, let them strike me with a thunderbolt before you." "Why dost not thou," rejoined the priests, "perform a miracle, and let thy God confound ours if He is greater than they?" "Because," said Issa, "the miracles of our God have been wrought from the first day when the universe was created; and are performed every day and every moment; whose sees them not is deprived of one of the most beautiful gifts of life."

### IV.

According to this alleged chronicle, Issa was 29 years old when, his return journey from India accomplished, he found himself again in the land of Israel. Since his departure

the Pagans (Romans) had caused the Israelites to endure intolerable sufferings, so that many of them had begun to neglect the laws of their God and those of Moses, in the hope of winning the favor of their conquerors. But Issa exhorted his countrymen not to despair, because the day of their redemption from the yoke of sin was near, and he himself, by his example, confirmed their faith in the God of their fathers. "Weep not," he said, "for your griefs have touched the heart of your Father, and He has forgiven you, as He forgave your ancestors. Fill the temple with hope and patience, and abide not the religion of your forefathers, whom God guided and upon whom He bestowed of His beneficence. Lift up those who are fallen, feed the hungry, and help the sick, that ye may be altogether pure and just on the day of the last judgment." The "life" goes on to say that the Israelites came in multitudes to listen to Issa's words, and they asked him where they should thank their Heavenly Father, seeing that their enemies had demolished their temples and robbed them of their sacred vessels. Issa told them that God cared not for temples erected by human hands, but that human hearts were his true temples. "Enter," he said, "into the temple of the heart; illuminate it with good thoughts, with patience, and the unshakable faith which you owe to your Father. Your sacred vessels? They are your hands and eyes! Look to do that which is agreeable to God for in doing good to your

fellow men you perform a ceremony that embellishes the temple whose abideth he who has created you." Issa went to Samaria, from one city to another, and thousands of the people followed him to hear his teachings. But the chiefs of the cities were afraid of him, and they informed the principal Governor, residing in Jerusalem, that a man had come into the country who by his discourses arrayed the people against the authorities: he said, they added, that in a short time the Israelites would be freed from foreign rulers. Then Pilate, the Governor of Jerusalem, gave orders that they should lay hold of the preacher and bring him before the Judges, but in order not to irritate the populace, it was arranged that he should be judged by the Hebrew priests and elders in their temple. This first trial resulted in an acquittal. The priests asked him if it were true that he had sought to raise the people against the authorities. He answered, "I have but forewarned the unhappy that they could no longer advance on the dark road, or an abyss opens before their feet. The power of this earth is not of long duration, and is subject to numberless changes. It would be of no avail for a man to rise against it, for one phase of it always succeeds another, and thus it will go on until the extinction of human life." Then the elders inquired, "Who art thou, and from what country dost thou come?" Issa answered, "I am an Israelite, and on the day of my birth I saw the walls of Jerusalem, and heard the sobbing of my brethren reduced to slavery, and my soul was afflicted because they had forgotten the true God." He went on to recount that at an early age he had left his father's house and sojourned among other people, but that having heard that his brethren were suffering even greater miseries, he had come back to recall them to the faith of their fathers, which teaches patience upon earth in order to attain supreme bliss above. Thereupon a wise old man put to him this question, "Is it true that thou disownest the laws of Moses, and that thou teachest the people to forsake the temple of God?" The reply was: "I have but enjoined the people to purify the heart of all stains, for it is the veritable temple of God. As regards the laws of Moses, I have endeavored to reestablish them in the hearts of men, and I say unto you that you misconstrue their meaning, for it is not vengeance but pardon that they teach. Their sense has been perverted." When the priests and the elders heard Issa, they decided not to give judgment against him, and let him go in peace. But the Governor was wroth at their decision, and eventually sent disguised spies to follow Issa and report every word he should speak unto the people.

### V.

In the mean time Issa continued to go up and down the land and preach the true way of the Lord, saying, among other things: "Put not your faith in miracles performed by the hands of men, for he who rules nature is alone capable of doing supernatural things, while man is impotent to arrest the wrath of the winds or to cause the rain to fall. One miracle, however, is within the power of man to accomplish. It is, when his heart is filled with sincere faith, he resolves to root out from his mind all evil promptings and desires, and when, in order to attain this end he ceases to walk the path of iniquity." And again: "Put not your faith in oracles. God alone knows the future. The secrets of nature are in His hands, for the whole world, before it was made manifest, existed in the bosom of the divine thought, and has become material and visible by the will of the Most High." In a certain place it happened that one of the disguised spies said to him: "Just man, tell us if we must continue to do the will of Caesar, or expect our near deliverance?" Issa, who detected the purpose of the questioner, replied: "I have not told you that you would be delivered from Caesar: it is the soul sunk in error which will gain its deliverance. There cannot be a family without a head, and there cannot be order maintained among a people without a Caesar, whom ye should obey, as he will be held to account for his acts before the Supreme Tribunal." Thereupon an old woman, who

... or a ... of ... for ...

had approached the group, to hear the better what was said, was thrust aside by one of the disguised men, who placed himself before her. Issa rebuked him, saying: "It is not good for a son to push away his mother, that he may occupy the place which belongs to her. Whoso doth not respect his mother, the most sacred being after his God, is unworthy the name of son. Hearken!" he added, "respect woman, for in her we see the mother of the universe, and all the truth of divine creation is to become revealed through her. She is the fount of everything good and beautiful, as she is also the germ of life and death. Upon her man depends throughout his existence, for she is his moral and natural support in his labors. In pain and suffering she brings you forth; in the sweat of her brow she watches over your growth, and until her death you cause her the greatest anxieties. Bless her, and adore her, for she is your only friend and prop on earth."

Thus, we are told, did Issa teach the people of Israel for three years in every city and every village, in the highways and in the fields. All the while the disguised spies of the Governor observed him closely, yet heard nothing to sustain the accusations formerly made against him. But his growing popularity allowed Pilate no rest. He feared that Issa would be instrumental in bringing about a revolution culminating in his elevation to the sovereignty, and therefore he eventually ordered the spies to make false charges against him. Then soldiers were sent to arrest him, and they cast him into a subterranean dungeon, where he was subjected to all kinds of tortures to compel him to accuse himself, so that he might be put to death. But Issa endured all the torments with resignation to the will of his Creator. According to this narrative, when the Jewish priests and elders heard of his sufferings they went to Pilate, and besought him to liberate Issa, so that he might attend the great national festival which was near at hand. Pilate refused. Then they begged that Issa might be brought before the council of elders, so that he might be condemned or acquitted before the festival, and to this Pilate agreed. On the following day the Governor assembled the priests and elders, and Issa, being brought from his prison, was made to sit between two robbers, who were to be judged at the same time, so as to show the people he was not the only person to be tried. Then Pilate, addressing himself to Issa, is made to say: "Is it true, O man, that thou incitest the populace against the authorities, with the purpose of becoming thyself the King of Israel?" Issa replies: "One does not become King by one's own purpose thereto. They have told you an untruth when you were informed that I was inciting the people to

revolution. I have only preached of the King of Heaven, and it was He whom I told the people to worship. The worldly power," he continued, "upholds order in the land; I told them not to forget this. I said to them, 'Live in conformity to your situation, and refrain from disturbing public order;' and at the same time I exhorted them to remember that disorder reigned in their own hearts and spirits. Therefore the King of Heaven has punished them and has destroyed their nationality and taken from them their national Kings. 'But,' I added, 'if you will be resigned to your fate, the kingdom of heaven will be yours.'"

Thereupon witnesses were introduced, one of whom deposed thus: "Thou hast said to the people that in comparison with the power of the King who would soon liberate the Israelites from the yoke of the heathen, the worldly authorities amounted to nothing." "Blessings upon thee!" said Issa, "for thou hast spoken the truth! The King of Heaven is greater and more powerful than the laws of man, and His kingdom surpasses the kingdoms of the earth. And the time is not far off when Israel, obedient to the will of God, will throw off its yoke of sin; for it has been written that a forerunner would appear to announce the deliverance of the people, and that he would reunite them in one family." Then the Governor asked the Judges: "Have you heard this? The Israelite Issa acknowledges the crime of which he is accused; judge him, then, according to your laws, and pass upon him condemnation to death." But the priests and the elders answered: "We cannot con-

demn him. As thou has heard, he spoke of the kingdom of heaven, and he has preached nothing which constitutes insubordination to the law." At this Pilate summoned a witness who had been suborned to betray his master, and this man said to Issa: "Is it not true that thou hast represented thyself as a King of Israel, when thou didst say that He who reigns in heaven sent thee to prepare His people?" But Issa blessed the man, and answered: "Thou wilt find mercy, for what thou hast uttered came not out from thine own heart." Then, turning to the Governor, he said: "Why dost thou lower thy dignity and teach thy inferiors to tell falsehoods, when, without doing so, it is within thy power to condemn an innocent man?" The "Life" tells us that when Pilate heard these words he became greatly enraged, and ordered Issa to be condemned to death, but the two robbers to be declared guiltless. The Judges, however, after consulting among themselves, said to Pilate: "We cannot consent to take this great sin upon us—to condemn an innocent man and liberate malefactors. It would be against our laws. Act thyself, then, as thou seest fit." Thereupon the priests and elders went out and washed their hands in a sacred vessel and said: "We are innocent of the blood of this righteous man."

#### VI.

It will be observed that in this supposed Buddhist chronicle the rôles attributed by the Gospels to the priests of the Jews and to the Roman procurator are reversed. There are as striking changes in the account of the crucifixion. Thus we are told that by order of the Governor the soldiers seized Issa and the two robbers (about whom Pilate seems to have changed his mind) and led them to the place of execution, where they were nailed upon the crosses erected for them. All day long the bodies of Issa and the robbers hung upon the crosses, guarded by the soldiers. The people surrounded them, and the relatives of the sufferers prayed and wept. The narrative then proceeds as follows: "When the sun went down Issa's tortures ended. He lost consciousness, and his soul disengaged itself from the body, to reunite with God. Thus ended the terrestrial existence of the reflection of the Eternal Spirit under the form of a man who had saved sinners and comforted the afflicted." The rumor of a bodily resurrection, which afterward gained currency, is thus explained: "Pilate was afraid, by reason of what he had done, and ordered the body of the Saint to be given to his relatives, who put it in a tomb near to the place of execution. Great numbers of persons came to visit the tomb, and the air was filled with lamentations. Three days later the Governor sent his soldiers to remove Issa's body and bury it in some other place, for he feared a rebellion among the people. The next day, when the people came to the tomb they found it open and empty, the body of Issa being gone. Thereupon the report spread that the Supreme Judge had sent His angels from heaven to remove the mortal remains of the saint in whom part of the Divine Spirit had lived on earth. When Pilate learned of this rumor he was angered, and prohibited, under penalty of death, the naming of Issa or praying for him to the Lord. The people, nevertheless, continued to weep over Issa's death and to glorify their master; whereupon many were carried into captivity, subjected to torture, and put to death." The narrative concludes with the statement that "the disciples of Saint Issa departed in all directions, preaching repentance for sins, and the heathen, their kings and their warriors, abandoned their erroneous beliefs, and forsook their priests and their idols, to celebrate the praises of the most wise creator of the universe, the King of Kings, whose heart is filled with infinite mercy." This statement would justify the inference that the "Life," if genuine, was composed after the conversion of the Roman Emperors to Christianity.

We admit that there is no inherent improbability in the assertion that some account of Jesus may exist in the archives of Buddhist monasteries, and that this may date from a period at least as early as the time when Christianity became the established religion of the

Roman world. From the first half of the third century B. C. when Asoka, the Buddhist Emperor, ruled over a great part of India, until the Brahmanic reaction confined Buddhism to Ceylon and the region of the Himalayas, there was continuous commercial intercourse between Hindostan and Syria, both by land caravans and by the alternative maritime routes via the Persian Gulf and the Red Sea. It is incredible that some more or less garbled version of the story of the origin of Christianity should not have been carried by merchants to the Hindus, and it would certainly excite the attention of the Buddhist chroniclers. The character of the teachings ascribed to Jesus would naturally give rise to the impression that he had sojourned and studied in a Buddhist section of India. But we must also again point out that the translators and publisher of this volume have not yet presented any proof that we have here the counterpart of a Buddhist original. Such proof may be attainable, but, until it is produced, the supposition is a fair one that what we see embodied in this book is simply a highly curious and interesting *tour de force*.

## PERIL OF MASSACRE IN CONSTANTINOPLE

Various Factors Which Make the  
Position of the Christians  
Very Unsafe.

*Dennis*  
THE THOUSANDS OF 'SOFTAS'

*Nov 8, 1912*  
Theological Students Incite Others to  
Slay the Unbelievers—Average  
Turk's Ignorance.

Such is the sinister renown that the Turks have acquired for massacring Christians, whenever their fanaticism has been aroused that the fate of the non-Moslem residents of Constantinople has naturally become the object of universal anxiety.

The capital boasts of a million and a quarter inhabitants, among whom the lawless element is as strong as in any city of the same size. Although the town is well-policed, there have been instances when the whole force has discreetly abstained from going on duty for periods of two or three days at a time. On such occasions the unruly mob is in full control. The last occurrence of this nature was witnessed on Aug. 26 to 29, 1896, when about 8,000 Armenians were slaughtered in cold blood in the streets.

In those three days the city was literally turned over to murderous crowds. Bands of Turks, often led by some fanatical priest, marched on the ill-paved thoroughfares shouting that the Sultan had permitted the killing of all unbelievers and that they were going to free the country from the pollution of infidel citizens. Not a policeman was in sight, and it was plain that the details of the butchery had been carefully planned. For a while pandemonium reigned in the streets; every Armenian who was spotted was killed. The bloody work was done by means of stout sticks with which the populace had been armed, by the authorities themselves, according to some versions. The uniform size and appearance of the weapons lent much semblance of truth to the tale.

The Turkish Government has taken advantage of the fanaticism of its subjects, and occasionally endeavors to shelter its weakness by proclaiming its inability to control the mob. For instance, the plea is already made by the Turkish authorities that the approach of the Balkan allies to Constantinople may result in fanatical outbreaks which it cannot

check. This may be a veiled threat that as a last resort the Turk's vengeance will be wreaked on the Christian community.

There is no telling the awful consequences of an outburst of Moslem fanaticism in Constantinople. The only way the Christians could effectively protect themselves in such case would be to take refuge on board the foreign vessels in the harbor. During the Armenian massacres of 1896 many Englishmen sought shelter on board English steamers, and the French did likewise on ships flying their country's flag.

Outside of taking shelter on ships, the schools, churches, and embassies afford a certain amount of protection on land. Such buildings are massively built, as a rule, and may be converted into temporary strongholds which may effectively stand the attacks of a crowd. Artillery alone will destroy them. In the massacres mentioned, instances occurred where such edifices were put to good use in this manner. In one case the doors were strongly barricaded with bags loaded with stones.

Every resident of Constantinople knows well that the greatest source of danger of a general massacre lies with the "softas." These are theological students drawn from all parts of the empire by the fame of the teachers of Islam dwelling in the capital. The militant spirit of Islamism is warmly cherished by their youthful imagination. Their studies and mode of life foster the development of fanatical intolerance. As these "softas" have the privilege of being exempt from military service, they are usually very numerous in every Mohammedan city of any importance. Needless to state, their vocation is often the result of the advantage to be derived by eluding onerous barrack duties. The rank and file of this class of Moslem social organization is made of a cowardly element. The Turks themselves speak of them with ill-concealed contempt, and the appellation of "softa" serves to indicate that one has shrunk his military duties and smacks of lack of manliness. The mode of life these students lead is particularly suited to a lazy temperament. Hence many continue to learn all their lives, and it is a common sight to see gray-bearded individuals sit side by side with youths hardly beyond their first score years. About 10,000 of these would-be apostles of the Prophet's creed are known to attend courses and lectures in Constantinople. They can be seen hanging around every mosque in the city. They are the men who spit on the ground in token of repulsiveness at the sight of a foreign tourist strolling in the vicinity of their sanctuaries.

A general massacre of Christians was barely averted about three years ago by the timely entry into Constantinople of the revolutionary army which the Young Turks sent to dethrone the former Sultan. This tyrant, perceiving that his power had been completely destroyed, conceived a wholesale execution of Christians as a last resort to recover his ground in the hope that the event might be attributed to his loss of power and as a demonstration of the inability of his political opponents to control the unruly element among his people. On this occasion the "softas" played the rôle of inciters with considerable success. They inflamed the minds of a considerable portion of the capital's garrison to revolt. They mingled with the soldiers in and out of the barracks and, by ill-advised counsel and the distribution of hastily prepared anti-Christian pamphlets, aroused ignorant imaginations to such a pitch of excitement that carnage would have ensued in all likelihood had not the revolutionary army made its unexpected appearance at the city gates. Within twenty-four hours most of these "softas" had been gathered and penned under guard in military buildings. Some were publicly hanged, and it was rumored that many were quietly disposed of after a fashion well known in Turkey and sometimes in Mexico.

With the presence of a victorious Christian army at the door of Constantinople it is not unlikely that the "softas" will attempt once more to excite the populace to deeds of violence. It is a question whether the authorities will be able to frustrate their attempts, for the average Turk is exceedingly ignorant and hence very superstitious.

One of their traditions is that they will be compelled one day to retire to their land of origin in the Asiatic steppes. So strong is this belief among them that Moslem residents of European Turkey make it a point to have their bodies sent over to Asia for burial whenever they can afford it. In this way they believe that their graves will be undefiled by the infidel who they know will ultimately drive them out of Europe. The strength of this tradition is best exemplified in Constantinople itself, where most Turks

## ALI KULI KHAN

LEADER OF THE BABISTS IN THIS COUNTRY

*Boston Evening Transcript*  
A Persian Nobleman, Now in Boston, Who Has Sacrificed Much for His Faith—How This Cult Was Introduced Into America—Its Present Strength Here—The Unhappy Divisions in This Organization

*W.A. Nichols* BY W. A. NICHOLS (1904)

One of the most interesting men in Boston today, taking everything into consideration, is a young Persian nobleman, Ali Kuli Khan, by name, who has given up home, wealth and position in order that the faith in which he believes, may be known to the Occidental world. With everything that heart could wish in far off Persia, the nephew of one of the most trusted officials of the shah, the grandnephew of the prime minister of the late shah, and a member of what would correspond to a ducal house in the nobility of the Occident, this young nobleman prefers his work in Boston to all the Oriental splendor his position at home would give him.

When I first met him, in a house at 22 Marlboro street, where he is temporarily stopping, I was struck with the earnestness of his character, and recognized the spirit which has carried so many of his family to a glorious martyrdom for the faith of the Behals in his home country of Persia.

"What is home, family and fortune, in comparison to the glory of working for the Master," he said to me when I asked him if he did not regret the loss of social position. "I would rather be the unknown translator of these great works that are showing the truth to the English-speaking world, than to be the shah himself."

There is probably not a harder worked man in this city than this same Persian nobleman, who spends his time translating the works of the writers of the Behals religion into English, and putting the letters written by American converts to the faith of Beha Ullah into Persian for the perusal of Beha Abdul Abbas Effendi, the present head of the Behals Church.

All this hard work is being done for nothing, and to make the self-abnegation of the young man still more remarkable he is absolutely without funds or income of any kind. He depends on the courtesy of some of the more independent converts to the faith for the merest trifles on which he subsists. His wants, he says, are few, as that was part of the training through which he had to go to develop his character.

If he would only give up teaching the religion of the Behal, he might go back to Persia and have anything that money would buy. His uncle is one of the highest officials in the court of the present shah, and only recently wrote to his nephew in Boston making the offer of home and income, on the sole stipulation of avoiding any public act which would place him in the ranks of the Behals.

His is a strange, yet interesting personality. He will not be twenty-seven until next month, and has only known anything about the English language for less than four years, yet he has mastered the American poets and essayists, and is more familiar with Emerson and Thoreau than is the average man born and educated in the United States. He speaks English with hardly a trace of accent. While in this country he has discarded the characteristic contume of his nation, and, save for the indelible lineaments of the Oriental, he would not be remarked as he goes about the streets of Boston.

Knowing that he had been in America but a short time, I was surprised that he spoke the language so perfectly. This power, it seems, was given him by Abbas Effendi, the head of the church of the Behal, in order that he might do the work in English-speaking countries, especially America.

With the departure of Mirza Abul Fay-

zell for Persia, Ali Kuli Khan will be the sole representative of the Behals religion in America. He was for some time the interpreter for Abbas Effendi, in Acre, where the head of the Church is now held a prisoner, at the instance of the Persian Government, and received for that master all the people from America and England who came to pay their respects to the son of Beha Ullah, or were led there out of curiosity to see the illustrious prisoner.

The circumstances that resulted in the mission of Ali Kuli Khan to this country were peculiar. The faith and religion of Behals is not new in Persia, however much so it may be in America. Since 1844 men have been martyred for what was considered heresy by the Moslems and in spite of the persecutions, the Behals religion has grown until now there are more than a million and a half in Persia alone.

The introduction of Behals to this country was accomplished in a different manner from that of any other religion. It seemed like an accidental thing. There have been four teachers sent by Abbas Effendi, who is called the Master by all the Behals, and the young nobleman now in Boston is the fourth. About four years ago a Cairo merchant visited the United States in the interests of his business, and he had been partly inducted into the faith from members who were located in Egypt. Kheirallah, the Cairo merchant, was invited to speak before a band of Chicago occultists, and during his remarks he alluded to "the Greatest Name."

This immediately attracted the attention of some in his audience, and from that apparently chance remark he began to find a school coming up around him. Unfortunately, Kheirallah was only slightly grounded in the new religion, according to Ali Kuli Khan, and the teacher introduced into his instruction some ideas of his own which ought, he thought, to be part of the religion, but which unhappily were not.

Seeing a school of considerable size growing up about him, Kheirallah wrote a book including his own particular tenets, and carried the manuscript to Acre for the Master's "imprimatur." Containing so many inaccuracies and statements that were foreign to the faith, the desired indorsement was withheld, and then began the first split in the American branch of the Behals Church. Kheirallah returned to America in the interest of Muhammed Ali, a brother of Abbas Effendi, and a pretender for the office of head of the religion. In supporting his claims he stated things, so it is asserted by Ali Kuli Khan, that were diametrically opposite to his first teachings, and it was not long before some of the most earnest of the converts wrote directly to Abbas Effendi asking for a directly authorized teacher. In answer to this request Hadji Abdul Kerim was sent to America. This missionary stayed here, being located in Chicago, for about seven months, when Mirza Assad Ullah succeeded him, remaining for a term of similar length. Three years ago Abul Fayzell came here, and Ali Kuli Khan was sent with him as interpreter.

It would be hard to give exact figures as to the growth of the movement in America. It is a fact that in every large city in the country and some of the smaller ones, there is a Behals centre. At present there are at least a thousand members in Chicago; with fully half that number in New York. In Kenosha, Wis., there are about six hundred members, while in Washington, D. C., Baltimore, Md., and in Wilmington and Bellevue in Delaware there are congregations averaging from three to four hundred each. Newark, Fanwood and Hoboken, in New Jersey, will add to the quota, with an aggregate of four hundred, while in Brooklyn and Ithaca, in New York, there are as many more.

Four more cities have Behals centres. These are Boston, San Francisco, Cincinnati and Denver. In each of these cities there are from fifty to one hundred members. The work in Boston is steadily growing and every week many petitions are being sent from Bostonians to Abbas Effendi. This fall there will be systematic work of propoganda here. This re-

*2 weeks after they*

ligion is a development of what was known in this country and is still known as the Babist. It should not be thus considered at this day any more than the present Christian religion should take its title from the forerunner St. John, Baptist. That is putting the two faiths on a parallel. The Bab, who was, as it appears from the testimony borne by the Behais, a member of the celebrated Sheikh School near Bagdad, came out from the religion of Mohammed, and announced that one, "Whom the Lord should manifest" would soon appear as the incarnation of a divine attribute, and should draw all peoples to him. Those who followed the Bab in this belief were called Babists.

Some time after the execution of the Bab, by the followers of the prophet, there appeared one Beha Ullah. He was one of the "Living Letters," as the greater disciples of the Bab were called. While the senior of the "Letters," Abdul Ezel, was holding the apostolic college together, Beha Ullah announced that he himself was the one of whom the Bab had spoken and taught. There was a division among the faithful and some went with Ezel and were called Ezelites, while by far the greater number became partisans of Beha Ullah and took his name of Behais.

The heated arguments as to the right of the one or the other to the place of head of the new faith, soon grew to active hostility and resulted in a separation by force. The head of the Ezelite faction was confined at Malta, and Beha Ullah and his immediate followers were made prisoners at Acre. The Ezelites have gradually grown fewer, while there are now more than 1,500,000 Behais. To Acre, pilgrims, believers and thousands to whom the head of a new faith is a matter of curiosity swarm every year, and prisoner though he be, the son of Beha Ullah holds a court as an ecclesiastical monarch.

To him came many members of the Persian nobility. It seems that this faith attracted more of the upper classes than any other stratum of society. One of the converts was the father of Ali Kuli Khan. He was very earnest and the Persian Government, to check an alarming exodus from the established faith, decided to make an example of some of the most distinguished converts. Of these one of those set apart for martyrdom was the father of the nobleman now here in Boston.

The influence of the brother of the doomed Persian who was at the time the prime minister of the Shah, was sufficient to secure a reversal of the sentence, on condition that no public preaching of the doctrine be indulged in. The nobleman kept his life and worked by his pen rather than his voice for the faith, until his death, five years ago.

Condemned, in disgrace, with his fortune and lands confiscated, all that was left as a legacy to Ali Kuli Khan was the faith for which the father had so nearly died. To the young man was left a momentous choice. On the one side was the offer of his uncle to make over to him a part of the paternal estate, to give him a home and honors in the government. On the other was penury, exile and the faith in Behais. The young man chose the latter and started to Acre to offer himself to Abbas Effendi. The sacrifice was accepted and Ali Kuli Khan took up his residence in Acre. There he stayed for about a year, until he was sent to America.

It is hard to give an idea of the peculiar faith which is attracting so much attention, within the limits of this article. They postulate, first of all, that it is now, always has been, and always will be, impossible for mortal minds to apprehend God. He is infinite and unknowable. He is only appreciable through the exemplars who have from time to time been incarnated. They claim that since the first man, the prehistoric Adam-Kadmon, lost his place from the centre of perfectly equilibrated force, the Great God has been continually showing forth rays of the divine essence in the person of the many "Christs who have come in the world's

history.

Moses, they believe, represented a ray of the divine soul of God, but that he was sent only to a very limited section of the world. He was the incarnation of the divine for the benefit of a few tribesmen. Elijah was another incarnation and his mission covered a greater field. He was sent to a single nation. Jesus was still another incarnation and his mission was to a still greater field.

That Moses, Elijah, and Jesus were on the same status as regards the soul, character and divine essence is thought by Behais to have been clearly shown by the transfiguration, when the spirits of the three, in their astral bodies, met and talked together. The difference was simply in the character of their mission and the width of field they covered. Jesus said that a greater than he should come, and according to the Behais religion, this man was Beha Ullah.

Each and all were rays of the divine, unknowable God. As far as status goes, each is on the same plane, the difference being in the extent of the field to be covered. Beha Ullah came to reach the whole world, to bring together all the warring and individual sects and forms of religion. When each and all are looking toward the one God it seems wrong for the various members of the great religious family to hint that his brother was not truly and rightly born. Behais teaches that truth is too great to be grasped by any one system. All the various religions are true, but they none of them contain all of the truth. In Behais the unity is reached.

So Beha Ullah is more than a million souls, the divine incarnation for this day and age. He represents the divine unity of God, and his son, Abbas Effendi, who is the head and centre of the faith, represents the greatest of servants of the world.

## A BUDDHISTIC SOCIETY.

### Scope and Plan of an Organization in This City—The Foundation of Real Buddhism.

To "shun falsehood, however glittering and edifying, and to seek the sober truth" is the mainspring of a novel organization. The course of a proposed society with so serious an idea predominant has been partly mapped out in preliminary and private meetings recently held by a group of people drawn together by corresponding tastes in occult investigation.

Should the society succeed in avoiding any divergence from the rigid plan signified, the peculiar doctrines of Buddhism will be examined in a purely scientific spirit. If present comprehension of the idea impelling this united investigation is gathered without mistake, a beginning will be made with nothing whatever assumed as true, or in any manner conceived as settled. The organizers of the society propose to act cautiously in the admittance of its individual elements, and to remain constant in the determination to permit no sway to the not finely balanced order of intellect.

To adopt Buddhism off hand is quite another proceeding, they imagine, than the proposed examination, moved by scientific curiosity, into the complex nature of a doctrine which, as estimated in Max Müller's 'Chips from a German Workshop,' is the religion of 450,000,000 of people. In regard to the phenomena of spiritual things, the mass of humanity may be easily satisfied with any assumption of accepted leaders. With some considerable number of minds, on the other hand, the reason where withal they are endowed must be completely answered before sustenance can be secured for their faith. Of such, if correctly described, is the company proposing an immediate formal organization on the basis of simple inquiry.

One of the most active associates of this group is Dr. Rodrigues Ottolengui of No. 115 Madison Avenue, whose subtle methods of investigation in anæsthesia have resulted in certain interesting and now publicly known psychological discoveries. He is in correspondence with persons in different parts of the United States in regard to the plan of the proposed society. Much care is found necessary in planning the initiatory conditions; and, as is to be expected, some of the persons considered most desirable as prospective members are as fearful as other would-be members are fearless. A difference of consequence is discerned between the man ready for daring exploration ruled steadily by reason, and another ever not to be run away with by any instantly attractive form of belief he meets. A fortunate adjustment seems to be indicated; and, at another meeting soon to be called, an organization will probably be effected.

To judge from what is stated, the first course will be undoubtedly in the direction of unloading the philosophical and ethical teaching of Siddhārtha Gautama of what has been superseded in mysticism through the progress of time, in different countries, and under many varied conditions, so that it may be examined in its early purity. As acknowledged by the entire civilized world, Buddhism originally was simple, ethical, and rational, becoming a blessing to the greater part of Asia. It was opposed to all mythology, scholasticism, ceremonies, and priestcraft. The doctrine taught that as soon as sin is uprooted infinite knowledge opens; that salvation is obtainable by purity of conduct. The eradication of doubt and heresy was not a first consideration, since the way to be freed from these imperfections was believed to lie through freedom from impurity and revenge and evil longings of all kinds. It taught that universal charity is above faith. As every person examining the subject has learned, the elements of Indian civilization were carried by Buddhism to many savage tribes, breaking up cruel customs, and operating to raise the social level. All its teachings were benevolent and humane, so that it was as important to be freed from unkindness and vexation as from ignorance and heresy. "As, even at the risk of her own life, a mother watches over her child, her only child, so let him [the Buddhist saint] exert good will without measure towards all beings."

As the foundation thoughts of Buddhism—the "ground ideas" as the German philosophers like best to say—are self-conquest and universal charity, with the necessity of successive rebirth, the doctrine gives no opportunity for individual exaltation. The historic Buddha, Gautama, taught that he was one of a long series of Buddhas who appear at intervals in the world and teach the same doctrine. In the Fāli text of the sacred books—used by the southern Buddhists who have departed least from their original teachings—the word Buddha is used as a title and not at all as a name. The northern Buddhists read their text in Sanskrit, with many alterations and differences created through division of associations. In Ceylon the doctrine is preserved in more nearly its ancient condition, and not impaired as in Hindostan, by mixture with Brahminism, or with the sanguinary tenets of Sivaism by which it was much debased. In 1875 Mr. Fānāl of Copenhagen edited the original Fāli text of the Jā'aka commentary written in Ceylon in the fifth century A. D., and this is yet ranked among the best authorities.

To trace the doctrine back to its rise in the fifth century B. C., by an independent philosophical course, through a mass of legendary and miraculous tales, evolved during a period of more than 2,500 years, is a task of serious magnitude; yet, this endeavor is not without promise of usefulness and satisfaction, since a

basis of truth has long been recognized, the two series of writings agreeing in the main, although the southern series is the more reliable and complete.

The subject in its profound character is less forbidding as a study from one of the usual courses in religious speculation being excluded, as Buddhism does not attempt to solve the problem of the ultimate origin of the Cosmos, of which the boy divinity-student generally is fond of assuring himself that Paley—or another equally confident—has given him the key. Mr. Hardy has repeated the fact that when Māluuka asked Buddha whether the existence of the world eternal or not eternal he made no reply; but the reason of this was that it was considered by Buddha as an inquiry that tended to no profit. Only a Buddha can comprehend how effects are produced by Karma or how the universe was brought into existence. The Buddhistic books omit such lines of discussion, teaching nothing more definite on this subject than that "The worlds

prefer being buried on the Asiatic side of the Bosphorus.

Still another source of danger for the Christian community of Constantinople in these days lies in the fact that the pernicious habit of attributing national calamities to the presence of the unbelievers in their midst is strongly rooted among Moslems. It is no uncommon occurrence to hear Turks remark that their Government is too lenient toward the Christians in general. Such is the faith of most Turks in themselves and their creed that the idea of attributing their own losses to their own failings never enters their minds. Any foreigner who knows them well will vouch for the statement that the bulk of the population in Constantinople or any other Turkish city will not believe to-day that their armies have stood the enormous losses inflicted by the Bulgarians.

When the allied Balkan soldiers march triumphantly in the streets of Constantinople, as is likely, there will be many Turks who will wonder why the Sultan has permitted such a desecration. The possibility of the destruction of their country's army is beyond their conception. They will think, however, that it is high time to dethrone the Sultan and get a better ruler in his place.

This may seem impossible to Western minds not conversant with the extraordinary degree of ignorance of the average Turk. And yet this is what actually happened during the Turco-Russian war of 1878, which ended so disastrously for Turkey. To this day the ignorant peasant of Asia Minor can be heard speaking of the glorious war of 1878, when the Turkish Army meted out terrible punishment on presumptuous Russians who had dared to defy the wrath of the Sultan.

This lack of knowledge of affairs of the world is perhaps best shown by the remark made by a Turkish priest to an American traveler who had been asked by the prelate where his country was.

"Oh, yes, I know about that land," rejoined the turbaned Turk to the foreigner's reply. "That's where one of our famous seamen lives, the well-known Capt. Columbus Pasha. By the way, has our Sultan built any mosques over there yet?" E. R.

#### OUR MISSIONARIES SAFE.

##### American Board Receives a Telegram from the Turkish Capital.

Special to The New York Times.

BOSTON, Nov. 7.—At the office of the American Board of Commissioners for Foreign Missions to-day a telegram was received from Constantinople stating that all the missionaries there were safe so far. The message came from the mission headquarters in the Turkish capital.

So far as is known no formal application has been made by the board to the State Department at Washington for the protection of Americans. President Capen and Foreign Secretary Barton are out of the city.

#### "The Depressed Classes."

Most of our readers surely know that our mission work in the Etah district is largely confined to one section of these classes, namely, the Sweepers. If we add together all the castes who are considered "Sudra" it would give much more than half of the population. We are hoping and praying that God will break the ranks of another low-caste soon, for in this sort of work we see wonderful possibilities for the Kingdom.

In 1904 in the city of Buffalo, New York we heard a lecture by an Indian Swami given to a cultured audience whom we discovered to be zealous friends of the Swami. He claimed to have raised much enthusiasm and some money in some of the western cities for a scheme for

##### *Uplifting the Depressed Classes.*

Inasmuch as we were engaged in that work ourselves, we were interested at once. The Swami's scheme was quite different from ours. It was that of raising a fund for the Education in America of high-caste young men from India in order that having caught the American spirit they would return to India for the uplift of these lowly ones whose bodies are thought of as less "holy" and souls almost "non-existent."

fields, that the people are actually pleading with the missionaries to come to their villages." We are glad to make it known and have been trying to inform the home Church of this very thing for over ten years that we have been meeting such calls in this district beyond our ability to comply with. A half dozen such calls are before the writer at the time of writing.

Oh! for the Presbyterian Church with its mighty "movements," to know that *its struggles to keep up* are inadequate. If we, as a Church, were doing twice as much in this work for India's "untouchables" as we now are, we would be twice-as-much ashamed of ourselves as we now are for it being so small.

The present urgent need in this mass movement, such as is represented by this "Bulletin," is for *Pastoral Work*, shepherding the converts.

##### *A Question of Honor!*

But Sirs! Do we not do the great Presbyterian Church great dishonor in suggesting that it should at least *keep up*? that it look more carefully to the shepherding of its converts who have rushed in hundreds to its sheltering care during the past twelve years? Is not this Church in America of such magnificent proportions worthy a larger challenge? Has it not its missionary statesmen? Has it not its hundreds of men of large wealth, even scores of millionaires?

Has it not its thousands of educated sons and daughters?

Yea, verily. May we be forgiven, and allowed to suggest a campaign of vigorous aggressive Evangelism in behalf of India's poor unbrothered untouchables.

Instead of caring only and meagerly for those who have come and are asking for bread, will our Church not rather go forth and seek the lost!

There is need within the boundaries of its own fields and the Church is able.

We have abundant evidence in this very district that the grace of God can change that inborn idea of a Brahman and of a Rajput, but we have also seen Christian preachers, converts from the higher castes in whose hearts the old prejudice remained.

Hinduism would like to retain its hold on the Sudra, and a most fierce one it is. See the quotation from a retired judge of Calcutta in the last "Bulletin," (page 46) in which he says, "We cannot do without the depressed classes." Hinduism wants to count them and wants to use them in a hundred ways, "and yet," the judge says, "we will not have them as human beings."

Large numbers of Hindus are willing to condemn their own treatment of the Outcaste, as the Editor quoted above does. Some of them, in these latter days, will contribute to a society having for its object the education of these masses. Such a society has been in operation in Bombay for several years. Yet others, like the Arya Samajists are even willing to admit certain of the less offensive ones as members of their Samajes and put upon them the sacred thread. But even this last arrangement is not showing the Big Brother spirit fully—for in social matters the separation remains.

Herein is a big field for service.

*Will the Big Brothers of the Church Enter it?*

The lives of millions have been rendered unattractive, barren and full of shame by a religion which claims and yet rejects, which deprives them of participation in their physical, educational, social and religious blessings.

In some districts of Northern India, the sweeper section have been largely brought into the Church and much is being done for them and they are doing much for the Kingdom.

A yet larger caste including the masons and leather workers are breaking with their past and accepting Christ in large numbers, but the great work of capturing the multitudes of these two castes only, lags and drags. A few of the Missionary Societies are doing much but even with them the work has not reached that large and aggressive stage which is called for. It is as yet, *a struggle to keep from being overwhelmed* by what is being thrust upon us.

A well-informed and well-known writer in *The Continent* has recently said that so far as he knew "it is only in Korea of all mission

### Will the Brahma Somaj last?

P. C. Mozoomdar. Published by The Brotherhood, 82, Harrison Road, Calcutta. Price one anna, post free.

This booklet is a reprint of a famous lecture by Protab Chunder Mozoomdar, with his eloquent chapter on *The New Dispensation* added. The gist of it all lies in a paragraph and a couple of sentences.

It is the mission of the Brahma Somaj to effect the purification of the great doctrines of religions, especially the religions of India and Europe, that is to say Hinduism and Christianity.

Can the Brahma Somaj give us Vedic faith and inspiration without the absurdities of nature-worship? Can the Brahma Somaj offer unto us Buddhistic meditateness, spiritual absorption, and austere morality without vain intellectualities and needless self-immolation? Can the Brahma Somaj point out to us the sublimities, the spiritual union, and self-denials of our national *Yoga* without its pantheism and physical monstrosities? Can we, indeed, find in the Brahma Somaj the tenderness, the vividness, the sweetness, the nameless heavenliness of the genuine Vaishnava's *Bhakti* without its idolatries, superstitions, and ethical absurdities? Is the Brahma Somaj destined to give us the fire and enthusiasm of Islam without its fury and moral misconceptions? Above all, is the Brahma Somaj competent to take us to the glorious kingdom of Christ, and steer the vessel of our faith clear from the hundred

### Paganism in a College

#### Chapel

Lehigh University has a new chaplain trained in the Hartford Theological Seminary. This chaplain announces a new chapel policy. "The university will not try to influence a man's religious beliefs. Who are we to say that one is right; another wrong? If a man wishes to be an atheist he will be made acquainted with thought which best helps him to define and defend an atheism of his own. . . . Chapel will not be a religious exercise. There will be as frequent reference to the Bibles of the Mohammedan and Buddhist religions as to that of the Christians. Prayer will be omitted at times." In line with the university's policy to make no man feel religious the chaplain omits invocation, benediction, summons to prayer, hymns, and the recital of creeds. "Chapel does not mean a service of worship: it means an instructional exercise in moral and religious philosophy."

There is no longer a Y.M.C.A. at Lehigh. One who is on the ground writes: "It was abolished years ago. I remember when it was flourishing and helpful to the students. There are Chinese leaders in China today who were converted to Christianity under the influence of Mark Frey, its then secretary."

*Amos 6:1?* The Plain Truth from Persia. 1501

An American woman, if placed in the lot of an Eastern Christian wife and mother, would feel that she had made a long step downward, and suffered a terrible loss of honor, respect and happiness. But she would find a lower depth yawning before her did she descend to the level of the Moslem woman. Even those of us who have spent long years in this country are constantly receiving new and shocking revelations of the corruption, indecency and insecurity of their family life. The traveler, ignorant of the language and unacquainted with the gayly dressed ladies of the harem, who are so sweetly polite to her and to each other, receives a rosy idea of their life. As if one could expect one of them to fall weeping on the neck of a perfect stranger, at a first meeting, and sob out (through an interpreter) her woes and sorrows! If you wish to know these, you must become the family physician or the trusted friend, and then indeed you will learn a great deal you would much rather not know. A nation is not apt to rise higher than the book of its religion, and I venture the assertion that if one should read, in an American woman's club, the sections of the Koran contain-

ing the doctrines and legislation pertaining to women, she would shortly be left without an audience. To mention only one or two of the most obvious drawbacks of family life, a woman is literally not allowed to call her soul her own. Morbid, disgusting and insatiable curiosity forbids her to keep the most private and personal details of her life a secret, and this curiosity is buttressed by the commands of religion which make any reserve impossible. From the gray-haired patriarch to the toddling infant, everybody insists on knowing and does know, everything about everybody else, and you can take the words in their very broadest sense. I should be ashamed to tell you and am ashamed myself to think of some of the details of the treatment of women here which are commonplaces. The "things in law" do not stop with knowing and prying into all a bride's affairs with what Mrs. Malaprop would call "perfect impurity," but they expect to manage and govern with a despotism which reaches perfection in a great Oriental household dwelling under one roof. Please remember I am speaking of the highest and best classes of society, the religious people. G. Y. Holliday.

*The Morning Star*

**BAHAISM.** *W. S. B.*

Editor of THE MORNING STAR.

DEAR SIR—I do not know if you have made a study of the Bahai movement, which originated in this country in the early part of the last century, but your attention must have been called to it last year, when its head, Abdul-Baha, or, as the title indicates, "the Son of the Highest," visited England and America, where he was received by many clergymen, who gave him the use of their pulpits, from which to advertise his system. Dr. Whyte, of Edinburgh, did this; and Mr. Campbell, of Dr. Parker's Church, was particularly prominent in receiving him; his paper, the *Christian Commonwealth*, devoting many pages to the commendation of this man and his message. The same has been the case in America, where his success appears to have so elated him that he has cast aside the strict secrecy which has enveloped his real teaching, which till now has only been fully revealed to the initiated. We have had much to do with these people in this country, and have always known they held a secret system. They have offered to reveal it to me, if I would not divulge it to others; but I refused to hear it under those conditions. I have read all of their books I could get hold of in English; there are allusions to mysterious transactions, and especially to what took place in the "Garden of Rizwan." They have now come out into the open, and

in the enclosed extracts you will see the matter explained. You will notice that, in the Orient, the paper is as yet to be obtained only through agents, which means that it will only be allowed to get into the hands of those who are adherents of the faith. These Moslem countries are not yet ready for the revelation, as a cardinal doctrine of Mohammed is, with regard to God: "Say, He is God alone! He neither begets nor is begotten!" Mirza Houssain, the father of this man, who is called by the blasphemous title of Baha'o'llah, "the most high God," was the husband of several wives, and the father of four sons of different mothers; he had a very bad reputation, and was in captivity the greater part of his life, on account of his religious pretensions; he died in semi-captivity, and is buried like other men at Acca. Abbas Effendi, or Abdul-Baha, his son, has been also a polygamist and has daughters. The system is that God manifests Himself in human form at different epochs; each is higher than the last. You will notice the lies, perversions of truth, etc., in these extracts; as that our Lord prophesied the coming of Mohammed under the title of the Paraclete, and that Mohammed prophesied the coming of a successor to himself. It does seem to me, however, that there should be a full publication of these extracts in England, and that his upholders there

should know exactly what they are endorsing, and have an opportunity to confess their error and repudiate his doctrines. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not in your house, neither bid him Godspeed: for he that biddeth him Godspeed is partaker of his evil deeds" (2 John 9-11). I am a subscriber to THE MORNING STAR, and like it, so far, very much. Yours sincerely, for Jesus Christ, Who is to come again from heaven, and Who has once died and lieth no more. H. Extracts from *The Star of the West*, official Organ of the Bahais. Chicago, Nov. 23, 1912. "Special Centre of the Covenant" issue. Note. Until further notice, distribution in the Orient is through agents. The startling statements regarding the arrival of the Day of God; the appearance on the planet of God "the Father" and "the Son" of God will undoubtedly be ridiculed by many; but the burden is upon the skeptic to disprove these statements (Page 8). . . . The prophets and messengers have all declared that "at the time of the end," a "child would be born," a form would appear manifesting completely the qualities of divinity: and this mighty MANIFESTATION of mani-

festations would be the recipient of the greatest names and titles revealed in the Heavenly Scriptures. "KING of Kings," LORD of Lords," "Wonderful," "Counsellor," the "Everlasting FATHER," The "Mighty GOD!" (Rev. i. 18; xix. 16; Isa. ix. 6).

All men are commanded to turn their faces toward Him, for He is the "Dawning-place of Divinity," the "Manifestation of Deity," the "Ultimate Goal," the "Adored One," of all, and the "Worshipped One" of all—in a word, HE IS GOD!—otherwise, whatever flashes through the mind is not that Essence of essences and Reality of realities; nay, rather it is pure imagination, and returns to the realm of suppositions and conjectures.

As the Bahais believe and declare that this "MIGHTY MANIFESTATION" and "promised God" has come in the Appearance of BAHÁ'O'LLAH—*Unto Him be blessing, honour, glory, and power for ever and ever*—therefore they adorn their books and epistles with holy utterances, such as, In the Name of GOD! BAHÁ'O'LLAH-EL-ABRA! and similar phrases, while Abdul-Baha adorns his tablets with the all-inclusive declaration, "HE IS GOD!" (Page 9).

In former cycles no distinct covenant was made in writing by the Supreme Pen; no distinct personage was appointed to be the standard differentiating falsehood from truth, so that whatever he said was to stand as truth, and that which he repudiated was to be known as falsehood. At most, His Holiness Jesus Christ gave only an intimation, a symbol, and that was but an indication of the solidity of Peter's faith. When he mentioned his faith, His Holiness said, "Thou art Peter"—which means rock—"and upon this rock will I build My Church."

This was a sanction of Peter's faith; it was not indicative of his (Peter's) being the expounder of the Book, but was a confirmation of Peter's faith. But in this dispensation of the Blessed Beauty (BAHÁ'O'LLAH), among its distinctions is that He did not leave people in perplexity. He entered into a Covenant and Testament with the people. He appointed a CENTER OF THE COVENANT. He wrote with His own pen, and revealed it in the *Kitab-el-Akdas*, the Book of Laws, and *Kitab-el-Ah'd*, the Book of the Covenant, appointing him (Abdul Baha) the Expounder of the Book. You must ask him (Abdul Baha) regarding the meaning of the texts of the verses. Whatsoever he says is correct. Outside of this, in numerous tablets, He (BAHÁ'O'LLAH) has explicitly recorded it, with clear, sufficient, valid, and forceful statements. In the Tablet of THE BRANCH He explicitly states: *Whatsoever THE BRANCH says, is right, or correct; and every person must obey THE BRANCH with his life, with his heart, with his tongue.... Without his will, not a word shall any one utter.* This is an explicit text of the Blessed Beauty. So there is no excuse left for anybody. No soul shall, of himself, speak anything. Whatsoever his (Abdul Baha's) tongue utters, whatsoever his pen records, that is correct; according to the explicit text of BAHÁ'O'LLAH in the Tablet of THE BRANCH.

His Holiness Abraham covenanted with regard to Moses. His Holiness Moses covenanted with regard to His Holiness Christ, saying that Christ was the Promised One. His Holiness Christ covenanted with regard to His Holiness "The Paraclete," which means His Holiness Mohammed. His Holiness Mohammed covenanted as regards The Bab, whom He called "My Promised One." His Holiness the Bab, in all His books, in all His epistles, explicitly covenanted with regard to the Blessed Beauty, BAHÁ'O'LLAH, that BAHÁ'O'LLAH was the Promised One of His Holiness the Bab. His Holiness BAHÁ'O'LLAH covenanted, not that I (Abdul Baha) am the Promised One, but that Abdul Baha is the Expounder of the Book and the

CENTER OF HIS COVENANT and that the Promised One of BAHÁ'O'LLAH will appear after one thousand or thousands of years. This is the Covenant which BAHÁ'O'LLAH made. If a person shall deviate, he is not acceptable at the threshold of BAHÁ'O'LLAH. In the case of difference Abdul-Baha must be consulted. They must revolve around his good pleasure. *After Abdul-Baha, whenever the Universal House of Justice is organized it will ward off differences* (Pages 9 and 10).

Then know, O people, that upon the day when God, "The Almighty"—in the form of man, known as BAHÁ'O'LLAH—declared Himself (on April 21, 1863, in the Garden of El-Rizwan [Paradise] in Baghdad), and uttered to the inhabitants of the contingent world, to the mountains, hilltops, trees, grass, shrubs, flowers, weeds, stones, sands, seas, waves, and every atom comprising the earth, and all the ethers comprising the air: "I AM GOD AND THERE IS NO GOD BUT ME!" the old heaven and the old earth passed away, and was no more, and from that moment all things became new, and that which was, was not!

That day marked the era of a new creation, a new people, a new heaven and a new earth! And the secret Word—the word of Mystery mentioned first by Adam, then by the Prophets, Messengers, Christ, and later by Mohammed, then by the Bab—that Word became flesh and dwelt among men. Its power and glory was flashed from heaven to earth when BAHÁ'O'LLAH stood up and declared: "I AM GOD AND THERE IS NO GOD BUT ME, THE ANCIENT, THE EVERLASTING, THE CREATOR OF ALL THINGS, THE ALMIGHTY, THE POTENT!"

Then know, O people, at that time the earth trembled and did quake, the heavens rolled together as a scroll, and in less than the twinkling of an eye all things passed away and GOD alone existed!

Then know, O ye who are seeking for knowledge, that the *first creature* of his new and extraordinary creation to come forth, recognize, and acknowledge "The-Word-Made-Manifest," was his first begotten Son, in the form of man, ABDUL-BAHA, who professed, testified, and confessed to the Appearance of GOD "the Almighty," "the Heavenly Father," by saying: "THOU ART GOD! THOU ART THE WORSHIPPED! THOU ART THE FATHER OF THE SPIRITS! THOU ART THE CREATOR OF THAT WAS AND NOW IS! O GOD! HERE I AM. I AM READY!"

Therefore He is the first-fruit of those who slept, and the first to believe in GOD and in the fulfilment of the Promised Day, which is in accordance with what GOD hath said in the Book of Names: "Thou testifiest for Me and I testifyeth for Thee," and this testimony was recorded in *Kitab-el-Akdas* (the Most Holy Book) and *Kitab-el-Ah'd* (the Book of the Covenant). (Page 11).

Look at the twenty-third of Deuteronomy, second verse: "And he said: The Lord came from Sinai, and rose up from Seir unto them, He shined forth from Mt. Paran—and He came with ten thousand of saints: from His Right Hand went forth a fiery law for them."

This means four appearances of GOD; the first refers to the time when GOD appeared to Moses in Mt. Sinai; the second to Christ in the Name of the Son; the third to Mohammed from Mt. Paran; and the fourth in BAHÁ'O'LLAH, when He, GOD, "The Almighty," came with ten thousand of his saints (page 11).



English

## C. L. S. Publications

**Muslims in China.** By the Rev. Canon Sell, D.D., M.R.A.S. Price 2 annas. *Ready.*

This is a valuable and interesting addition to the well known *Islam Series*, giving a great deal of information in very brief compass on a subject about which very few know anything at all. Canon Sell describes the Muslims in China, notes the differences between their manners and customs and those of more scrupulous Muslims, relates how they came to China centuries ago, outlines somewhat of their history and discusses very briefly their relation to the rulers of the past and to the new Republic. The sections of the book that will call for most careful study on the part of the student are those that deal with the religious beliefs of the Chinese Muslims. One or two paragraphs may be quoted.

'Briefly stated, the cosmogony of the Chinese Muslims is that when all was void and non-existent, one true Lord existed by His own essential nature. As regards His substance, will and actions, He cannot be compared with any other being. From this two uncreated marvels emanated: first, the mandate (the Kalam, or Word, of the Sufis), which is a communication from the real substance; and second, reason, of which again all material forms are but emanations. The nature of man is said to be the nearest approach to that of God.

'The primordial material principle was divided into the male and female agencies. The former was active, the latter in repose. These were then transformed into water and fire, and from the combination of these air and earth were born. By an eruption of air and fire the sky and the stars were formed earth and air met together and land and sea were produced. The sky and the earth having been thus formed, fire and water commenced their natural work of the nourishment of created things. The four elements combined to form minerals and animals. The vegetable kingdom was the product of air and fire, combined with the nutritive properties of earth and

water. The creation of man was the result of the union in the primordial material principle of the male and female energies, combined with the will of the True One.

'The Chinese Muslims believe in angels and genii, beings spiritual and invisible to man. Their forms are perfect, their beauty unsurpassed, their youth perpetual. They have no carnal appetites or passions, and do not feel the pangs of hunger or of thirst. Their functions are to praise God continually and to transmit His orders rapidly; to watch over men, to record their actions in a book and to intercede with God for them; to regulate the movements of the earth, the moon, the planets, seasons, plants and animals. The four chief ones are Gabriel who reveals the mysteries of God to prophets; Micha'il, who directs the elements; Azra'il, the angel of death; Israfil, the guardian of the trumpet and the announcer of the day of judgement. Munkir and Nakir are the angels who examine the corpse in the tomb with regard to its faith when on earth. Genii are divided into two classes: those who believe in Islam and are good, those who do not and who dwell in eternal fire.

'The 'Arsh, or throne of God, is in the ninth heaven, the Kursi, or seat, in the eighth, and each has many constellations around it. The seven lower heavens contain each one planet, and each has its own special function. The heaven of the planet Jupiter manifests those things which are hidden; the heaven of the planet Mars sets forth the advent of evils and dangers; the heaven of the Sun is the source of animal and vegetable vitality and of the changing seasons, climate and weather; the heaven of the planet Venus influences the human voice, smell, taste and form; the heaven of the planet Mercury makes dull things clear, and dark things bright; the heaven of the Moon affects the tides: the augmentation and diminution of troubles also depend on it. All created things return to the True One. He entirely fills the earth, embraces fully the heavens, and at last all things return to the great original of all.'

# REVIEWS OF NEW BOOKS.

An Anonymous English Work on Turkey in Europe—The Successors of Drake.

*Turkey in Europe.* By Odysseus. London: Edward Arnold, 1900. Pp. 475.

There is really very little in this book to demand anonymity, unless the author were very high up in the service, or, indeed, at the top; and that, probably, no one will suggest. We seem left to conclude that behind the *nom de plume* lie business considerations, and that the writer, while he may be a diplomat, may also be a newspaper correspondent, a missionary (but hardly), a commission agent, a private student—anything. A remark on page 144 suggests that he, at one time, at any rate, exercised consular functions in Turkey. But, to leave such comparatively fruitless imaginings, whatever else the author may be, he is unquestionably and in his own right a master and an authority in his subject. He knows Turkish, colloquial and literary—two very different things—through and through. He knows it also as a philologist, has traced its roots in their ramifications into Central Asia, and can tell its degree of cousinship with the tongue of the Manchus. He knows also the Turks themselves by long residence and varied intercourse with them. Isaac Disraeli asked, "What does my son know of dukes?" With grand viziers and pashas at least Odysseus has an extensive and peculiar acquaintance. But that was not in the way (as so often) of being crammed with apocryphal political secrets to be passed on to a curious public; there is not one sentence of the kind in his book. It was to study the Turk, his racial psychology, his ambitions—so far as there are any—and his fears. That he evidently did most thoroughly, not only among pashas, but down to darwishes and peasants. Further, he knows modern Greek and the Greeks at first hand, and for their history he has worked diligently at his Finlay. He knows, equally at first hand, the Balkans, peoples and languages.

This is a truly gigantic "order," and it is some comfort to find signs that the weight of learning is here borne rather heavily. The learning undoubtedly is there, but with it, in spite of much free and breezy intercourse with the peoples on their own hills and in their own villages from Albania to Wallachia, there goes a flavor of the professor at his desk, a suspicion of a blackboard on which to sketch race-charts and illustrate phonetic laws. Yet it must be confessed that no man who had the slightest strain in him of the philological enthusiast could wander in the Balkans without such risk. It is the more surprising that one in whom the strain is so prominent and whose linguistic training had been so excellent, should have kept so open an eye for the people themselves apart from their language. It may be said generally that an outstanding characteristic of the book is this union of vivid and personal perception and scholarly, clear-cut tabulation of statement. Further, it is evident that "Odysseus" passed through these lands as an inquiring traveller and had no settled life there. With Constantinople, on the other hand, he was too familiar to waste on it any words. There is no evidence of a knowledge of Armenian, but much of a knowledge of the Armenian people. Arabic he knows with curious limitations; he uses Palmer's translation of the Qur'an, but not

slavishly, and he has access to native commentaries. With Muslim theology and law he has much more than the bowing acquaintance which some professed Arabists seem to think sufficient. This does not mean that the canon-lawyer or the theologian could not criticize some of his statements. When he describes the scope of the canon law as being real property, he is hardly accurate. It is, rather, so far as matters which we should call legal are concerned, questions of marriage, divorce, and inheritance. Nor is the status of the Shaykhal-Islam and of his *fatwas* defined with perfect exactness. Similarly, in theology, the doctrine that the verbal expression of the Qur'an is absolutely of divine origin is not so hard and fast as he states it; dogmatic theologians, among themselves at any rate, would allow more elasticity. Its statutes, too, have by no means the absolute authority here and commonly ascribed to them. One of the most singular features of Islam is the way in which the agreement of the Muslim people has overridden plain Scripture. But, in spite of all this, "Odysseus" has evidently an exceptionally clear and accurate knowledge of his subject, derived to a great extent from native and first-hand sources. It is noteworthy, too, that that knowledge suddenly ceases at the Persian frontier. Of the Shi'ite positions he speaks in tentative and guarded terms.

With such an equipment, a book of high value was a certainty, and this book is of the highest value. Its object may be described shortly, as being a description and appreciation of the various elements entering into the existent Turkish problem as it centres at Constantinople. Egypt, Syria, Arabia, the Senussi state, and the great question of the Ottoman Sultan, as Khalifa of the Muslim world, with its consequences—consequences hardly realized yet by Europe—all these are outside of "Odysseus's" scope. It is the Turk in Europe, his past, and that of his subject peoples, but especially his present on all its sides and in all its conditions, and his future—what is going to become of him? The problem is serious enough, and yet few of those who declaim on Turkish atrocities and talk of abolishing the Turk, know what the situation is and what are the elements involved. Once the Turk had hold of Europe and had pretty definite ideas what to do with it; now Europe has hold of the Turk and has not an idea how to deal with him. Without doubt, this is due in part to international jealousies; the Power that has Constantinople will hold the gorgeous East in fee more perfectly than ever did Venice, and it will also dominate eastern Europe. But it is due far more to helplessness before a recognized problem, the existence of the Turks there and through all Asia Minor. They cannot all be killed off; the method would be effective, but it is impossibly crude. The application of constitutions and reforms produces no result; that has been tried. A forcible suppression of the Turkish state and a division of its territories among the European Powers would bring about a condition of things little better than the present. For one state to emend by force the internal affairs of another is to do evil that a very problematic good may follow. Even we are coming to realize that. And when the head of the erring state is the Khalifa of Muhammad and the ruler in sacred things of almost all the Muslim peoples, the crime becomes a blunder.

That some solution must be found and will

in time be found is certain. But it can be no rough-and-ready one; no treating of the symptoms with gunboats and demands for indemnities. It must be based on the broadest and fullest knowledge, even though that may lead at first to most pessimistic conclusions. We may have to learn that there are actually people in the world who would rather be ill-governed by their own kin and kind than be excellently governed by strangers; who see—even yet—no reason why there should not be subject races with no more rights than those which their superiors allow them; who actually prefer their native and comfortable inconvenience and ignorance to all the resources and enlightenment of our civilization; who have a code of morals which is often different in its sentences from ours, but which they regard as better; and who, most startling of all, regard themselves as superior beings, far before us in stage of development. So, at least, they would put it if they ever listened to the profane heresies of Darwin. In their own straightforward expression, it would run that we, with natural differences in size, color, kind, were all simply pigs. A good many things will come and go, and eggs will be broken for many an omelet, before these people will clamor to be admitted to the comity of the Christian nations and to be given a place in the procession of trade and prosperity.

The truth in the matter is that the East knows only one side of the West, and the West, as a whole, knows nothing of the East. The Turk knows Europe as a bundle of exceedingly powerful states which have no idea of living and letting live, but which are for ever requiring him to do the most absurd and dangerous things. He is in mortal fear of his Christian Rayahs; Europe insists on giving them more power. He knows that a Turk will never obey a Rayah; Europe insists that Rayahs should be appointed to administrative office. He feels that he is getting along very comfortably and making the financial ends meet; Europe insists that he cannot last another year, and must go through the bankruptcy court. Europe, on the other hand, sways between that old theory of specially Satanic origin which changed Tatar into Tartar, and an equally absurd idea that it is a gentle and cultured race, cruelly handicapped, and persecuted by Armenian nibblists and Russian intrigues. That the Turk will ever come to understand Europe may be doubted; it is essential that Europe should attain to some better knowledge of the Turk, and books like the present are the only means of bringing that about.

The field thus to be covered is large, and it is covered very completely. The state of things in the Balkan peninsula before the Turkish conquest, with its warring races, Greek, Slavic, Bulgarian, and the rest, is first sketched with precision and brilliancy. The differing and often most puzzling divisions, by states, by languages, by blood, and by religions, are brought out, and the antecedent conditions of the present ethnological chaos are shown. Then comes a similar description of the situation after the Turkish conquest, forming a sociological study in the widest sense. The Turks themselves are then taken up, as they pour out of Asia, part of that mighty swarm of barbarian invaders which the Great Wall of China turned to cover the West. This chapter, too, is sociological, and there are ten pages in it (90-100) of a convincing lucidity and satisfactoriness in characterization of the Turkish people that we have never seen

equalled. The masterly chapter on Muhammadanism which follows, shows the same strength of pregnant characterization. Evidently, it is not the narrowed and bloodless, if accurate, work of a man of hooks in his study, but of one who has been able to understand and interpret his books through people whom he knew.

Chapters on the Orthodox Church in its twelve or thirteen divisions, on the Greeks, and on the Bulgarians and Serbs, on the Albanians and Vlachs, and on the Armenians form the second half of the book. From these it is plain that "Odysseus" has no great faith in the principle of nationality which Mr. Gladstone found so attractive, at least as applied in the Balkans. As he shows it, a man may be a Greek one day, may turn a Bulgarian the next, and a Servian on the third, and may have been a Vlach all along. The Albanians seem to be the only definite "race," and no one knows what their race is. When Klinglake travelled, in 1834, from Belgrade to Constantinople, he crossed the present Bulgaria, but that name never appears in 'Eothen.' Forty years ago every educated man there would have called himself a Greek. Now they are all Bulgarians down to the north shore of the Aegean, except that another change is beginning. The first was the disentangling of the Slavic races as a whole from the Greeks and the emancipating of them from Greek dominance. Now, the different Slavic races are being disentangled from one another, and a Servian propaganda is striving to push back the limits of the Bulgarian race and make all Servian to the Aegean and to the Black Sea. As race, in this sense, means language and religious connection, and as every inhabitant of the Balkans seems to be at least bilingual, for a Bulgarian to change into a Servian means no great leap. As a consequence, race-maps of the Balkans must be regarded with suspicion. These are continually changing, and the politics of their constructors have much to do with the changes.

But all this is an exceedingly inadequate description of a really important and in its way helpful book. It recognizes the precise point of the problem, puts the Turks before us as they are, for good or for evil, and admits that their case is hopeless. But it has no panacea to offer, none of the easy methods and short ways that are so alluring at present. Its effect is, therefore, depressing, and with the depression which comes on the first acknowledgment of a real difficulty. The helpfulness, on the other hand, lies in the clear-sighted statement of so many sides of the situation. For that we

cannot be too grateful to "Odysseus," whoever he may be.

A few corrections and additions in points of detail may be added. On page 21, Buhawids should be either Buwayhids or Buyids. To the note on page 110 may be added that Ignacz Kunos's translation into Hungarian of Turkish folk-tales has been translated further into German in the *Ungarische Revue* for 1888-89. He has also published Turkish folk-songs in the *Vienna Zeitschrift für die Kunde des Morgenlandes*, vols. ii. and iii. On page 189, 190, the remarks on sobriety and chastity in Islam are highly misleading. [No student of Muslim history and literature can have failed to see how dead a letter is the statute against the use of intoxicating drink. The passages in the Qur'an supposed to forbid it are ambiguous, and the legal praxis is so arranged that a conviction is next to impossible. For example, the addition of water to wine makes it legal.] Again, it is certainly not European influence that has made the upper classes in

Constantinople drink to excess. Their ancestors did so as far back as we can trace them, and the people is still to be found which has not used and abused inehrlants. In one respect the Turkish attitude is different from the European. The European professes some more or less innocent object for his drinking; the Turk settles down honestly to get drunk. The other matter is more difficult to handle. It is true that illegitimacy among Muslims is almost unknown. So it is in Ireland, and the reason in both cases is early marriage. But, besides this, the *harim* life and the patriarchal nature of the Muslim household make a case of illegitimacy practically unprovable. That it is regarded as possible and occurrent is shown by Muslim terms of abuse. If "Odysseus" were to read 'The Thousand and One Nights' through, his horizon for drink and women in Islam would be wonderfully widened. But further, that prostitution is unknown is simply not the case. Naturally, the foreigner comes little into contact with it, but it is there. Other and essential aspects of this subject cannot well be discussed except in the decent obscurity of a learned language; to these "Odysseus" makes not the slightest allusion. On the use, by the preacher, of a sword as a staff in the mosque of St. Sophia, noticed on page 205, it may, perhaps, be worth remarking that such is the custom in all places taken from the unbelievers by force of arms.

Two maps, of the Balkan peninsula and of Asia, which accompany the text, are quite unworthy of it.

### THE MOHAMMEDANS OF INDIA.

We have heard much of late of the discontent with British rule in India, the evidences of which have impressed even the most optimistic of British statesmen. We have heard, however, very little of an offset to that discontent which is relatively of much importance—namely, the loyalty of the leaders of the Mohammedans in the Empire. The real feeling of this class cannot but have a great influence on the fortunes of the British Empire, not only because the Mohammedans are numerous and widely spread throughout India, but because, as a body, they are more energetic, of tougher intellectual and moral fibre, and capable of more effective organization than the body of the Hindus.

In number the Moslems are only about one-fourth of the total population, but that means that they are some 63,000,000. They are much more homogeneous than the Hindus, far less divided by race or other differences, and constitute a force which, in co-operation with the British and under British guidance, would seem to outweigh any that could be summoned in opposition. To a great extent, it may be said, especially among the common people, that the feeling of the Moslems toward the British is only the passive acceptance which is accorded to all rulers whom "the will of Allah" has allowed to attain power. But on the one hand this feeling can be relied on until the British should suffer something like a decisive reverse, and on the other it is reinforced by an active

dislike for the races among whom opposition to the British has so far developed. The Moslems would see in any weakening of British power and influence in India only a corresponding gain for their traditional racial foes. Against that it is probable that they would offer stubborn and, if necessary, desperate armed resistance. They know that they cannot rule themselves; on the issue of whether they should be ruled by the British or by the Hindus, they would stake their lives gladly for the former.

But among the leaders of the Mohammedans in India there is something more than this sort of loyalty to the British. There is an intelligent and deep-rooted conviction of its essentially benevolent, civilizing, and indispensable character. This sentiment is strikingly expressed in a letter addressed to the Deccan Provincial Moslem League last month by its President, the AGA KHAN, the League being an important branch of the All-India Moslem League. Take the following declaration as an indication of the spirit of the letter:

British rule—not only a titular supremacy, but a vigorous force permeating every branch of the administration—is an absolute necessity. Therefore, I put it to you that it is the duty of all true Indian patriots to make that rule strong. I do not mean strong in the physical sense. That is a duty of Great Britain, which she is perfectly able to discharge. Moreover, Great Britain's mission in the East is not and never has been one of force, but of the peace and liberality which have brought to tens of millions in Asia the comfort, the prosperity, and opportunities of intellectual advancement, which they now enjoy. No, I mean strong in its hold on the mind, the affection, the imagination of the peoples of India. This is a duty which lies, not only upon Mohammedans, but equally upon Hindus, Parsees, and Sikhs, upon all who are convinced of the benevolence of British rule. If there are any among the less thoughtful members of the Hindu community who think they can snatch temporary advantage by racial supremacy, let them pause upon all they would lose by the withdrawal of that British control under which has been effected the amazing progress of the past century.

Here is clearly a spirit not to be mistaken, and one which must be reckoned with by those, in England, in India, or elsewhere, who are counting on trouble for Great Britain in her Indian Empire, trouble that might perhaps render easier any plans inimical to her. Some European writers, particularly in Germany, have taken the view to which we refer and have made the mistake of thinking the Moslems of India the natural foes of the British. If the sentiment of the AGA KHAN prevails to any extent among the Moslem leaders, their followers are rather a source of great strength for the British. We take the liberty, in connection with this fact, to call the attention of some of our own statesmen—Mr. BRYAN is a conspicuous example—who see in British rule in

India's daily tyranny and oppression, to the testimony of one of the alleged victims of that rule.

## FAR INDIA WANTS TO KNOW.

It Asks The World How the Rupees Sent to Convert Gothamites to Mahomet Are Being Used.

## ABDULLA ARAB SMELLS A MOUSE.

Islam's Missioners in New York Fighting Among Themselves and Not Wildly Active in Saving Souls.

Although the average New Yorker may not be aware of the fact, there is, in far-off India, a society which has for its sole object the conversion of the benighted inhabitants of this and other English-speaking cities to the religion of Islam. At the head of this society is a very wealthy gentleman called Hadji Abdulla Arab, "Hadji" being a title and not a portion of his name. He is a sort of John Wanamaker among the Moslems, being actively engaged in vast commercial enterprises, but nevertheless finding time to look after the religious welfare of other persons than himself. Just as thousands of prosperous American merchants have contributed from their abundance to the maintenance and support of missionaries in Africa and elsewhere, asking no other reward than the consciousness of having done their duty, so Hadji Abdulla Arab draws his check from time to time for large amounts, happy in the feeling that he has perchance rescued some poor, benighted son or daughter of Gotham from the horrors of Christianity.

It is quite a large society, that to which Hadji Abdulla Arab belongs, perhaps not quite as large as the Society for Foreign Missions, which has its headquarters in the Bible House, in Astor place, but still very eminent and respectable. Its members are widely scattered throughout India and Arabia, and it supports missions in London and Liverpool as well as in this city.

There probably never was anybody, no matter how rich, who ever subscribed \$100 to a foreign mission who didn't have a sneaking sort of a notion that he would like to know just where the money went and how it was expended, and who, if he had a personal correspondent at Burmah or Thibet in the immediate vicinity of an American mission would not be delighted to hear from him. It was, therefore, no particular surprise to The World when yesterday a letter, dated at Bombay, India, was received from a gentleman named Hamid Snow, of the Church of Islam, hinting that a little information concerning the Moslem mission in New York would be welcome to the faithful who are contributing to its support. Rev. Hamid Snow may or may not be a regular reader of The World, but he made no mistake in assuming that this newspaper is as much the friend of the Mussulmans who are trying to convert New York as of the New Yorkers who are trying to convert Senegambia. The World is the friend of the entire human race.

It was intimated in this letter that reports of a very contradictory nature had been received by the Indian Mussulmans concerning the condition of the New York Mission, and that Hadji Abdulla Arab, who had already "put up"

some 34,000 rupees, was becoming weary of well-doing.

The writer of the letter, although seeking information, professed considerable knowledge of the working of the mission here, and appeared rather to side with Missionaries Nabakoff, recently of Liverpool, England, and John A. Lant, "a convert," as he put it, "from your neighboring city of Tarrytown," as against Mahomet Alexander R. Webb. He said that there was much sadness among the faithful in India (who were looking with large hopes for a great number of conversions in New York) on account of the dissensions that had arisen among the three missionaries just named, and that there was some talk of sending an investigating committee here to look into the matter. He charged Missionary Webb with having recently received 5,000 rupees and an allowance of 200 rupees a month from the Vazier of Hyderabad, and he intimated that it was the sentiment of many members of the Moslem Foreign Missionary Society that Missionary Webb was not acting in a Mahometan spirit towards his brother-missionaries in refusing to divide with them.

The writer of the letter said further that Mohammed Webb had charged Missionary Nabakoff with having borne a bad character in Liverpool, but that this charge had been emphatically refuted by Missionary W. H. Quilliam, the President of the Liverpool Moslem Institute, who, in reply to inquiries from India, had written in the most affectionate terms of Brother Nabakoff, and hadn't hesitated to say that he did not believe Mohammed Webb was just all that a Moslem missionary should be.

It was, of course, the duty of a World reporter promptly to investigate the entire matter. His steps were naturally first turned to No. 8 Union Square, where, it will be remembered, on Sunday morning, the 10th day of last December, Christian New York was publicly invited to turn from the error of his ways by a long-bearded man in a red fez, who at 11 o'clock on that beautiful winter morning stuck his head from an upper window at the above address, and in a fine baritone voice cried out, first in Arabic and then in English: "I testify that there is no God but one God, and that Mahomet is the prophet of God. Ye faithful, come to prayer! Ye faithful, come to prayer! Oh! come ye to prayer!"

This speaker, who didn't get many to come to prayer, but who did get considerable newspaper notoriety, was none other than Emin L. Nabakoff, and it was he that the reporter first sought.

After much groping about the establishment with unavailing inquiries here and there for the Moslem mission, the reporter came in contact with Mr. Ward Bingley, who proved to be the agent from whom the hall for missionary purposes had been at one time rented. Mr. Bingley is not a believer in Islam. Close communication in a business way and otherwise with the expounders of the faith has not converted him.

"No," said he, "there's no more of that business going on in this shop. What do you think of those heathens, anyway? They came to me last December to rent the hall for Sunday mornings, and as I had no use for it at the time, I told them they could have it at half price. That was \$2.50 for each Sunday morning. It all went along pretty well for a time, until the Armenian Christians came in and defied the Mahometans to beat them at a square argument concerning the truth of the two religions. Then the Musseiman Nabakoff (and you couldn't get within ten feet of him for the garlic he ate) lost his head entirely and instead of discussing the matter according to parliamentary rules, fell to abusing everybody who ventured to disagree with him. There was no reason in the man, and he was the poorest bluff at a missionary I ever saw. Gradually the attendance fell off, and one day he came to me and said he couldn't pay cash for the hall any longer, but that if I would write to a party in India explaining for what the hall was used, I could get a big price.

"Here is the name he gave me," said Mr. Bingley, fishing a card from his drawer. "He said: 'You ask him for \$200 and you'll get it.' But I told him all I wanted was my \$2.50 a Sunday, and I didn't propose to send to India, Africa or any other part of the world for it, and that if he couldn't put up 20 shillings a week he had better go out of the missionary business. This was three weeks ago, and there hasn't been a meeting since." The card which Mr. Bingley fished out of the drawer con-

tained the name of "Hadji Abdulla Arab, Bombay, India."

"There was," continued Mr. Bingley, "a Mr. Lant, of Tarrytown, associated with Nabakoff, and it was his checks I got for the rent of the hall each Sunday. I think he got tired of putting up for Nabakoff, and it was then I was asked to write to Bombay for my money."

Most diligent inquiry on the part of the reporter failed to discover the present whereabouts of Missionary Nabakoff, and a visit was then paid to Missionary Webb. The five-story building in West Twentieth street in which this gentleman first established himself on his arrival from the Orient a year ago, and from which he began the publication of a monthly magazine called "The Moslem World," was found to be occupied by others, and it was not without some difficulty that Mohammed Webb was traced to an office at No. 30 East Twenty-third street. The Moslem World is no longer published. It ceased to exist with the October number, but Missionary Webb's Western enthusiasm that seems singularly out of keeping with his Oriental proclivities. He was perfectly willing to talk, and if this copy of The World reaches the rooms of the Moslem Foreign Mission Society in far away Bombay no doubt the members will be edified.

"I know this man Hamid Snow," said he, "and he is not of the least consequence. He is a half-breed Mussulman, and is running a sort of independent church at Agra Fort. He is out for all the money in sight. You see" (noticing the surprise in the reporter's face) "I used to be a Missouri editor before I became a Mahometan, and I know how to express myself forcibly on occasions. Hamid Snow has been put up to this business of writing to The World by that man Lant. Of course you know who Lant is. He served a term in the penitentiary in 1875 for sending obscene matter through the mails, and only recently came near getting a second dose of the same medicine on the complaint of Minna Irving, of Tarrytown. When I arrived in New York a year ago to establish this mission, Lant came to me and managed to ingratiate himself. I caught him prying in my desk and examining my private papers, and that is the reason I got rid of him. About the same time Nabakoff turned up here from Liverpool. I had been warned against this man in letters from Liverpool, and I had as little to do with him as possible. He used to be an ice-cream peddler at Brighton, England, and knows no more about the religion of Islam than any other street fakir. When I turned Lant and Nabakoff out of my place, they tried to establish a mission in Union Square. They made a failure of that, and now they are trying to injure me in India by writing to persons whose names Lant obtained from my private papers.

"It is time that the truth was published and that the honest and conscientious wealthy men of India, who are contributing large sums of money in order to extend the knowledge of the truth and beauties of the light of Islam, were rid of the leeches that are preying upon them in the guise of missionaries. I have positive proof that the man Quilliam, who has established a mosque in Liverpool, and who now defends the character of Nabakoff, is a charlatan of the worst possible character. He publishes an obscene paper called "The Liver," and succeeds in obtaining large sums of money from India on the strength of absolutely false reports concerning the progress which the Mahometan religion is making in Liverpool under his missionary work."

"I have not the slightest objection to stating that I am in regular receipt of money from India to advance a knowledge of Islam in the United States. I have a five years' contract under a salary for this purpose. The hard times that have been felt in that country have made it impossible for them to send me as much money as was agreed upon, and I have been forced to suspend the publication of our magazine for a time, but I hope soon to start it again. Hadji Abdulla Arab is only one of a number of wealthy Mussulmans, who are contributing the money for the support of our enterprise in America. When Hamid Snow talks about a committee of investigation being sent to this country, he is simply wandering in his mind.

"I wish, however, that something could be done to open the eyes of generous givers in India to the frauds and scoundrels that are striving to live upon them. There is vast wealth in India, and there are plenty of noble men who, knowing that they have the one and true religion, are anxious that others, all over the world, should share it, but I fear that they are, like contributors to missionary funds in this country, being only too often shamefully imposed upon."

## THROWN ON THE SUBJECT BY THE SECRETARY OF THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

the Editor of The Tribune.

In your issue of December 22 I find an article the pen of "C. K. L." in defence of Mahometanism, and the common verdict of Christendom, charges upon it the responsibility of the African trade. He claims that it is carried on only by possible renegades and is opposed to the humane spirit of Islam.

I grant that there are instances of humane sentiment in individuals of the Mahometan faith, and are to believe that children in Asia Minor like those mentioned in the article may sometimes contribute to the ransom of a captive. But a religion is inseparable from the social and political system which it creates, and is responsible for the evils which result from its teachings.

Neither the diplomatic Powers of Europe now considering the question of the African slave trade, nor the secular press of the world in its discussion of this relic of barbarism, cares for nice questions as to what the Koran teaches about slavery. They judge the whole cultus and spirit of the Mahometanism which now dominates Africa. They judge the system by its fruits as they appear to-day, and in all its long and bloody history. They see that its predatory character and its social and political tyranny have tended to depopulate every country which it has ever touched, that in Northern Africa, once peopled by races which rivalled the power of Rome, they have spread desolation and turned the tide of civilization backward to barbarism. But chiefly they are concerned with the fact that under the protection of Mahometan rulers and so-called Mabdīs or inspired prophets of Islam, "the great open sore of the world," against which Livingstone so pathetically raised his dying plea, is still kept open; that Mahometan Arabs are instigators, and raiders, and traders; that Mahometan governmental exchequers are swollen by the slave tariffs, that Mahometan countries alone furnish the markets which support the trade; and that the harems of Mahometan rulers, crowded with imprisoned boys and servile eunuchs, set the example which stimulates the demand.

It is Mahometanism in the concrete, in the length and breadth of its influence, and in the widespread growth of its bitter fruits, that the humane sentiment of all civilized lands is now challenging. But since "C. K. L." appeals to the Koran, and thus to the author of the Koran, we accept the reference, and we shall find that both Mahomet's teaching and his example justify the very tactics by which Mahometan raiders are desolating large districts to-day.

According to Sales, whose translation of the Koran is a chief authority, the law of Mahomet gave to surrounding nations three alternatives when a war of conquest was declared, viz., either to embrace Islam at the outset, in which case they shared the privileges as well as duties of other Moslems, or secondly, to submit and pay tribute without resistance, or thirdly, "to decide the quarrel by the sword, in which last case, if the Moslems prevail, the women and children which are made captives become absolute slaves, and the men taken in battle may either be slain, unless they turn Mahometans, or otherwise disposed of at the pleasure of the prince." (Sales's Preliminary Discourse, Sec. VI.)

Now this is precisely what petty Mahometan chiefs like the bloody Samadu are doing on the borders of Western Soudan. They could not have a more convenient creed for their purpose. The heathen tribes around them are obdurate enough to love liberty and to fight for their families and their homes, and therefore the third alternative becomes the rule. The example of Mahomet, also, was like his precept. Sales tells us that in the early and impecunious days of his apostleship he resorted to raids upon the caravans of the Koreish (heathens) for the spoils of war, "the first party consisting of no more than nine men who intercepted and plundered a caravan belonging to that tribe, and in the action took two prisoners." And he adds: "But what established his affairs very much, and was the foundation on which he built all his succeeding greatness, was the gaining of the battle of Badr. . . . Some reckon no loss than twenty-seven expeditions wherein Mahomet was personally present, in nine of which he gave battle." (Ibid., Sec. II.)

This is precisely the kind of raiding on helpless

and unoffending tribes that El Mahdi is engaged in in our time. In ancient Arabia it justified itself on the plea that Ishmael had been cast out, with every man's hand turned against him, and therefore it was but just that his hand should be turned against every man. I have always had a good deal of sympathy for Ishmael, poor walf of the desert, but he has been a good while in getting even with mankind. His putative descendants, the Arabs, have always been robbers and are robbers still, whether in the haunts of the Syrian Bedouin or on the borders of Sahara, and the world is getting tired of their depredations. As Victor Hugo said of Napoleon's career of bloodshed, "The eternal fitness of things cries out against them."

Your correspondent quotes the defence made by the Turkish Minister to Belgium, which was published in a Belgian paper in August last, when Cardinal Lavigerie was pleading for Africa, but he does not give the Cardinal's reply based on his long residence and observation as Cardinal of Algeria. It was this:

1. I do not know in Africa a single Mahometan State, great or small, the sovereign of which does not permit and more often himself practice upon his own subjects, and in ways the most barbarous atrocity, the hunting and sale of slaves.

2. Throughout all Africa it is only Mahometans who organize and conduct the bands who ravage it by slave raids and by the sale of slaves.

3. I do not know in the region where the slave trade is prohibited by severe laws, imposed by Christian powers, a single Mahometan who does not advocate slavery on principle, declaring himself ready to buy or sell black slaves.

4. I know personally in Asiatic Turkey and in the provinces of Africa which belong to the Ottoman Empire, a large number of places where the sale of slaves and the passage of their sad caravans take place with the complicity of the Turkish authorities.

5. Never, to my knowledge, has any mufti, teacher, or other reader or interpreter of the Koran protested, either in Africa or in the other regions referred to, against this infamous traffic; on the contrary, in their conversation they recognize it all as authorized by the Koran for true believers as regards infidels.

6. Never, to my knowledge, has any cadī, or Mahometan judge (who must judge only according to the laws of the Koran and the authorized commentaries), pronounced a judgment which implied the condemnation of slavery; on the contrary, they have professed in this matter the same opinions as the teachers.

If "C. K. L." discredits the statements of a Cardinal and has forgotten all the chapters of horrors given by Livingstone and by Stanley and by Burton, who traced his way over the sandblown deserts by the lines of whitened skulls which marked the paths of the Arab slave caravans, I will refer him to Professor Drummond's account of the desolated regions near Lake Nyassa, or to the blood-curdling recitals given in "The London Standard," of September, 1888, by an English civilian, in regard to the devastation and misery caused by the proselyting raids of Samadu.

Your correspondent closes his article with a solemn appeal, in which he says: "This year marks the seventh century of a notable crusade, but it is to be hoped that in the seven hundred years that have elapsed since Saladin's time the Christian world has learned better than to attempt conversion with the sword, even with something other than a specious pretext." Bret Haro charged the "heathen Chinee" with slipping a new card into the game so innocently as to be wholly unobserved. Scarcely less adroit is this change of the issue from Bismarck's slave blockade to the conversion of Africa to Christianity. No one could be more astonished at the real fraud so indicated than the Iron Chancellor himself, and his equally grim and perhaps wholly sceptical marines.

Even Cardinal Lavigerie does not propose what the Mahometans call a holy "Jihad" (a war of religion). He doubtless feels that the Mahometan slave trader blights all success of missions and all hope of progress in humanity and civilization, but what he now asks is that terrible carnage and suffering and woe may no longer be permitted to sweep over Africa, or its wretched children borne away to the slave markets of Mahometan countries.

P. F. ELLINWOOD.  
New-York, Dec. 24, 1888!

ISLAM AND THE SLAVE TRADE.

ONE NOT RESPONSIBLE FOR THE OTHER.

MAHOMETAN TEACHING OPPOSED TO SLAVERY  
 —THE THREATENED ANTI-MOSLEM CRUSADE.

To the Editor of The Tribune.

Sir: The imputation of some American journals in favor of slavery is to be held accountable for the recent death of Major Bartelot a hostile acts in Africa. Is a libel peculiarly unjust. It is true that from the time when General Gordon issued his memorable slavery proclamation, that document has been the ground for the belief that Islam sets its seal full in favor of that hated institution. But it is equally true that General Gordon had no idea of contributing to any such fallacy. It merely suited Lord Granville's purpose to make that interpretation, when, calling on the Christian powers to aid in his "civilization of the Red Sea," he sought to enforce his avocation by the charge that the justice of slavery is a doctrine of the Moslem faith and a tenet of Mahometan political economy.

While the attention of Europe has been given to other lands, the Mahometans have reached by their indefatigable conquests the very heart of a continent peopled by negroes. The opportunity of wholesale capture has certainly been given them, but while one-half of Africa has come under this silent invasion, the invaders have not committed any acts which would mark them as a slave-holding people. We find a reason for this in the only source in which we need seek it—in the fact that slavery is contrary to the religion of Mahomet. There is nothing in that religion to justify the enslaving of the negro, and there is actually more said against it by Mahometan writers than by Christian authors. St. Paul, returning the runaway slave to Philemon, set forth the doctrine that every one was to abide in his own calling, the converted slave being the Lord's freeman, and the converted freeman being the bond-servant of Christ.

Mahomet taught that humanity is composed of two distinct races—the believers and the unbelievers, or the blessed and the cursed. The believers are, of course, the Moslems. The unbelieving accursed include the negro, but also the Caucasian. It is doctrinal for the "blessed" to treat the "cursed" as inferiors. But such oppression, forced upon white and black alike, is not that which we call "slavery."

According to the Koran, no person can be enslaved except after the conclusion of a regular battle fought in the conduct of a war between "believers" and "unbelievers." "But," the Arabian prophet proceeds to say, "when the war has ended, restore them (the prisoners) to liberty, or give them up for a ransom." Again, in the Hadis, Mahomet says: "The worst of men is he who sells men." In the 16th Sura, he boldly attacked the custom of distributing widows as heritages. When, in the course of time, the Faithful neglected the manumission of prisoners of war, Mahomet taught that emancipation must be insisted upon as a charity. Looked at in any light, there is nothing in the Koran inculcating or extenuating slavery. The history of Islam shows the most rigid regard for these unmistakable precepts.

Moreover, the converted slave finds a place in that history; for not only has he been systematically placed on the Mahometan equality, but he has time and again risen to the highest state positions, and that altogether irrespective of color or previous condition. Mahomet's chief captain was the emancipated Zeid; the first Muozzin was the African, B'Ilal; the Dghaznavit dynasty was founded by a slave, Sabak-Targh; the first King of Delhi, the redoubtable Koot-Buddhan, was an ex-prisoner of one of the holy wars. Other like incidents might be cited, and that with the criticism that parallel instances are rare in Christian history.

In India, the Kizamat-Adalat and the Sadr-Diwani laws were to the effect that the only legal slaves were the "holy war captives" or their descendants. The Indian Government recognized this from the very first, Lord Auckland stating in his "Minute on the Indian Law Commission," that "all slavery is excluded from amongst Muhammedans by the strict letter of their own law." Everywhere in Islam persons confessing the unity of the Godhead cannot be made slaves. No true follower of the Prophet has failed to observe this letter of the Koran.

There is, however, the Mahometan slave dealer; but he is invariably a man devoid of any religion, and

is especially renegade concerning the "true faith." He is looked upon by the sincere worshipper with the most unutterable loathing and scorn. The Mahometan mothers teach their children to avoid him as they would an "evil enemy." On Sunday, the first day of July, I was the guest of a house in Aintab, Syria, and the children showed me a little box of coins which they were saving as a "blessed act," enjoined by their mother, until they should have amassed enough to free one of the slaves held by a man of this class. This practice is common among the Mahometan children; and, indeed, one of the highest of the many "blessed ambitions" of a pious Moslem is the ransoming of the slaves held by the "renegades." Mahometan slavery may be accountable for Major Bartelot's death, and, perhaps, ere this for the loss of Stanley; but it must be remembered who the dealers are. Islam holds these men as of a character worse than that of infidels, and in the exercise of the true faith extends no favor to them or to their works.

The cessation of the slave trade has long since been made a part of the public law of the Ottoman Empire. Caratheodory Effendi, writing to a Belgian paper in August last, says: "There are criminal and wicked men in all religions. Have not Christian slaveholders been guilty of misdeeds similar to those imputed to their Moslem brothers in Africa? And what, perchance, would Christianity and the doctrine of the Gospel be responsible for the horrors of the Inquisition? Probably not a single Moslem believer can be found who would disapprove the crusade against the odious slave-hunter." Manifestly the whole Moslem world is not to be blamed because a few who call themselves by the name of the Prophet are dealers in slaves. Yet at this very hour, Cardinal Lavigerie is going up and down Europe, preaching a new crusade against Islam on this very account. He asks the extermination of Islam for this one reason. He has preached his singular crusade in England and in Belgium, where Leopold II. is engaged in a project for the civilization of Africa, which requires for its realization a cordial alliance between Christianity and Islam. In London, Lord Granville has put himself at the head of the movement, founded though it is on a calumny against the religion of the Queen's ally, the Sultan. In Brussels, the Cardinal has addressed large audiences in the cathedral and through the columns of the newspapers. Assuredly an attack upon the Mahometan world is proposed.

Mr. Allen, secretary of the English Anti-Slavery Society, writes: "Cardinal Lavigerie informs me that his crusade is progressing very favorably—more than one thousand volunteers having applied to be employed in any capacity for the suppression of the slave trade, while many hundreds of thousands of francs have been promised." Mr. C. D. Collet, in reply, has said: "Subscribe no money to send men into Africa till you know what they mean to do there, and till you know that they will not begin by insulting those whose aid is indispensable to the success of that object."

This year marks the seventh centenary of a notable crusade, but it is to be hoped that in the seven hundred years that have elapsed since Saladin's time, the Christian world has learned better than to attempt conversion with the sword, even with something other than a specious pretext. There are, from Java to the Congo, three hundred millions of Mahometans who will resent such conversion to the last man. While the struggle against slavery is honorable, Christianity will do well to beware of making it a blind for a crusade against a religion which reckons so many valiant defenders.

C. K. L.  
 New-York, Dec. 21, 1888.

CHRISTIANITY AND ISLAM.  
 Jan 8, 1888

TO THE EDITOR OF THE "RECORD."

Sir,—As one who has till very lately been closely connected with a large Missionary Society, and who is still deeply interested in the work of evangelizing Africa, I should like to be allowed to say a few words on Canon Taylor's paper published in your issue of October 14. Canon Taylor's critics have torn his suggestions to pieces, but, so far as I can gather, they have not substituted any practical suggestion in their place. His courageous utterances, if they have no other effect, will perhaps lead missionary bodies to seriously reconsider their methods. I hope the storm of anathemas hurled at his head will not discourage him from trying to find some other practical scheme, which may really help the cause which all Christian men have at heart. Canon Taylor's glowing description of the magnificent sweep of Mohammedanism over wide regions of Africa may or may not be true. Timbuctoo and other places mentioned by him are to me only names, though some of them more or less familiar; but when I see an assertion relative to Uganda, then the case is altered, and I read every word with the avidity of deep personal interest. I find that Uganda—described as the most powerful of the Negro states—has just become Mohammedan. I lived in Uganda from May, 1883, till August, 1886, and have been in constant communication with the country ever since; but of this important fact, as astounding as unexpected, I have heard absolutely nothing. It is true,

indeed, that the late King Mutesa did coquette with Mohammedanism, and even went so far as to have a large number of his pages and others circumcised. These lads then refused to eat the King's meat, which so enraged Mutesa that he gave orders that every circumcised person should be seized and put to death. This order was carried out to the letter, and the religion of Islam was not professed again during the King's lifetime except in a very modified form and by very few persons. I am exceedingly puzzled as to where Canon Taylor can have gathered his information concerning this conversion of a kingdom in a day.

Canon Taylor thinks that the Church of England is too good for the African; it is apparently too good also for the great masses in England, as it makes very little impression on them. Perhaps with its hampering constitutions and canons and metaphysical creeds it does not present Christianity in its most powerful form. Unless the Church of England can follow the example of its great head, and descend in some legitimate way to the level of the African, it will never be the Church of Central Africa. I never yet heard of any person of any position in the Church of England leaving his place to preach Christ in Africa, or anywhere else for the matter of that. It is a marvel and miracle that, considering the material which the Church of England sends out to Africa, not that so little is accomplished, but that so much has been done. Islam, with its miserable slave-trading, half-drunken representatives has done nothing in East Africa; and Christianity has done next to nothing, because Europe has not seriously brought Christianity into the country.

With reference to the two great practical difficulties which Canon Taylor says are in the way of the conversion of Africa, I should far transcend the limit of a letter if I were to attempt to do more than just notice them in passing. And, first, with regard to polygamy. In Uganda it is a gigantic evil, sweeping the great bulk of marriageable women into the harems of the chiefs and rich men, leading to such a state of things that the women are notoriously unfaithful, while the poorer men are unable to obtain wives. Canon Taylor allows that he is in a difficulty here, for if polygamy be a bar to Christianity, and Islam allows it, because a Moslem, though he may only have four wives, may have as many concubines as he pleases, and your African will ask no more, then Islam at this point utterly fails in its mission as a preparation for Christianity. It is difficult quite to follow Canon Taylor in this part of his paper, but I must protest against the assumptions on which English and Indian Bishops or Professors base their arguments in favour of allowing African converts to retain their plurality of wives. The assumptions are these:—First, that there is such an idea in Africa as that conveyed by the English word "wife." I know of no word in an African language for wife. There are words for "woman" and "virgin," but, so far as I am aware, there is no idea of wife at all. Again, another assumption is that the marriage tie bears any analogy to the sacred and holy bond which the word marriage represents in English. Take away these assumptions, and for "wife" substitute "worth two to three cows," and for "marriage" put "a mere barter arrangement," and then the question assumes quite a different aspect. Again, the question of asking Moslem converts in Turkey or Arabia to put away their wives is not quite the same as it is in Africa. I allow, in certain few cases, it is a hardship, and may give much pain; but in Buganda, for instance, it is generally rather a pecuniary loss to the husband than any other, and to the woman not necessarily any loss at all. She will be able to enjoy the society of one of the opposite sex without fear of being burned alive, a fear she always suffered from while in the harem. The matter is really reduced to an absurdity when you are dealing with people who count their women by tens and hundreds, and some even by the thousand. You cannot leave a Christian man with a hundred wives, or even a dozen; why not draw the line at one? I think the testimony from West Africa is sufficient to show that, even if it is not absolutely wrong, it is most inexpedient to allow polygamy in a Native Church. With reference to slavery, I imagine it is less of a bar to Christianity than to Mohammedanism. There is a large though down-trodden majority who hate slavery and slave raiding. I think I am right in saying that some of the most finely-developed races in Africa are not slave holders.

Mohammed may gain the rulers for a time and the rich, but Christ will gain the poor and the slave, and sooner or later the positions of the two classes will be reversed.

With reference to East Africa it is, perhaps, worth mentioning that for time out of mind there has been an important Arab settlement called Unyanyembe in the Unyamwezi country, a few days' journey from where I am writing this; and yet in all the time the Arabs have been there not a single village has accepted Islam. I doubt if there is even a single convert to Islam who was not acquired as a slave by these Arabs. Canon Taylor's scheme for using Islamism in East Africa may, I think, be viewed as hardly practicable. But, if Canon Taylor can hardly be credited with having solved the problem of how to Christianize Africa, there are still those who are ready with advice. The intrepid traveller,

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Mr. Joseph Thomson, who claims to speak from no little experience, and who affirms—I gather from a letter of his published in the *Record*—that his observations in one instance extended not, as unjustly stated, over a period of only seven weeks, but actually over as many months, scornfully points to the poor results of 300 years of Christian contact on the West Coast; but he surely must have some faint notion how it was represented, viz., by drunken and dissolute Europeans, who would as soon confess themselves to be such as allow that they were Christians at all. Is contact with them contact with Christ? The Romish Church had missions on the West Coast. Their influence was probably more than nullified by the absolute slave-dealing traders whose track they follow. Mr. Thomson has a quarrel with the methods of the public missionaries. He sees exactly why they fail. He has the secret of their want of success, which is that they have never attempted to mingle common sense with their teaching. Is this "never" in Mr. Thomson's few months' knowledge of their methods, or does it include all Christian teaching given in Africa since the introduction of Christ's religion into the Continent? What is common sense in Mr. Thomson's view? That wonderful sense that some one has, and every one else has not. Christian missionaries, however, with astounding obstinacy and blindness persist, according to Mr. Thomson, "in senseless and impracticable methods even to graft the higher, nay, the very highest, conceptions of the Christian religion upon low, undeveloped brains, incapable of their comprehension." Mr. Thomson's language is full of sound and fury, but does not signify precisely what he means. Does Mr. Thomson mean by the highest conceptions of the Christian religion the impossible subtleties of the Athanasian Creed, or Christ's sublime teaching of "Our Father," "Love one another," "Be ye perfect?" Again, it would be interesting to know if either Mr. Thomson himself, or any one whom he knows, has tried the method which he advocates, and if so, with what success.

If I might, in conclusion, offer a suggestion, it would be to give the present theory of modern missions a fair trial; send out some of the best men, instead of half-educated, often wholly unfit persons. Send a sufficiency of them. It is most discouraging to see perhaps one or two men set down among millions of people, and then to hear an outcry because these millions are not converted off-hand. Here on the Nyanza Bishop Parker has five missionaries to occupy three stations some hundreds of miles apart. One of those is Mr. Mackay, who has been so long in Africa, and who sorely needs a change home; and yet Bishop Parker, solely from lack of men, is obliged to accept Mr. Mackay's offer, after his years of worry, and trouble, and anxiety in Buganda, to remain on to occupy the station at the south of the Lake. This letter will, perhaps, fall into the hands of many clergymen—many devoted servants of God. Is a fact such as this not a call to the work in Africa? Vigorous young clergymen are reckoned by the thousand in the Church of England. Can none of them come out to Africa? I think they cannot know the need there is for help. If they realized it surely there would be more who would look upon it as a simple duty to offer themselves for the work.

ROBERT P. ASHE,

Late of the Buganda Mission.

South End of Victoria Nyanza Lake, Eastern  
Equatorial Africa, February 1888.

# MOHAMMEDANISM THE RELIGION OF PROGRESS.

AHMED MITHAD EFFENDI.

Jan 3, 91

"Terjiman i Hakikat" [Mohammedan], Constantinople,  
December 4, 1890.

THE address of Sheikh Ebi Nuzzare at Paris on the Muslim religion has passed from the rank of society events, and has become an important matter of philosophical discussion. Four large salons were filled with men and women who came together principally to see Dom Pedro, Emperor of Brazil, who is sure to attract a crowd wherever he goes, not only from his high rank but from his ability as a scholar and an Orientalist, in which ground he has shown ability as a translator into Portuguese of the Arabian Nights.

This great assembly did not pay much attention to the address of the Sheikh until he began to speak of Muslim women. The address covers the ground that it might have been expected to occupy where the truth concerning Islam is not known, or rather where the opposite of the truth is believed. Some points of it are worth enlarging and confirming. The Sheikh spoke against the European idea that Islam is opposed to progress in civilization; explaining that the slowness of progress in the East is due to other causes than Mohammedanism, and proving his assertion by pointing out that the only power able to civilize the savage cannibals of Africa is Mohammedanism. There, the rich and learned Protestant and Roman Catholic missionaries have failed utterly, while a few poor mollahs and dervishes and tradesmen have converted to Mohammedanism, in a few years, sixty millions of blacks.

What is this "progress of civilization" that the Europeans speak of? It has in it the motto "Everything is lawful for the sake of success." To lie, to cheat, and to flog and hang starving Mussulmans, as did Stanley's rear guard for stealing a mouthful of meat, are included in it. The motto "Clear out for I want to come there" is in it, and is illustrated by the destruction of native races wherever Europeans have set foot. This "progress of civilization" includes the regarding of adultery as a permissible act of folly, as in London; and the leaving of families to starve or commit suicide from want, as in Paris; the destruction of all confidence of man in man, and the regarding religious observances as childishness. Tell these things to a savage, and he will say, What barbarism! He keeps his property safe, without the aid of police, in a hut of straw, while in the places said to be civilized, with all their police, and courts, and guillotines, and executions, the people are unable to protect their solid-stone houses and their iron safes from attack. Islam is grateful that it has none of this "progress of civilization."

But if the "progress of civilization" means the new discoveries in science and art which make for the real happiness of the race, let it be shown from history when Islam has ever been a hindrance to such progress. The state of Arabia at the era of Islam was that of Central Africa to-day, save in the matter of cannibalism. Two centuries later, this same people sent to France watches and textile fabrics which were the marvel of the age. The Arabs took up and extended the sciences of the Greeks which had become lost; added algebra to the mathematics; a new and perfect law to political science; fixed the rights, not only of women, but of slaves. The land was made safe for travel. A little later the Moorish statesmen gave lessons to European rulers, and Moorish scientists taught science to the wise men of Europe. Islam penetrated to Scythia, and made civilized people of these barbarians. Bohara and Samarcand became rivals of Bagdad as centres of learning.

Now place beside this rapid progress of civilization in the first three centuries of Islam, the first three centuries of Christianity. In three centuries it had not even made its existence known in the world. And after Christianity had won a place by the sword of Constantine, when did it ever

render any service to civilization in things moral or material? What was the reward given by Christianity to the man who proved that the world moves? What investigator was ever approved by the Church? Are the writings of the Church to supply the needs of civil and military science and art and industry? To this very day "Profane" writings are not licensed by the Church. In this very day can any man who has learning and scientific knowledge remain sincerely a Christian? No science or art is directly or indirectly approved or encouraged in the New Testament writings. But there is none which is not approved and encouraged directly and indirectly by any amount of texts in the Koran or in the traditional sayings of the Prophet. The greatest men of Europe, the the Voltaires, the Darwins, the Buchners, the Flammarions, the Victor Hugos, are insulted by the anathemas of the Christianity of to-day as infidels, while Islam recognizes them as believers in God who only lack faith in His Prophet. Let the effects of religion in advancing or retarding progress be brought under scrutiny. Wherever Islam has gone it has saved the original inhabitants. All still exist with language, nationality, everything preserved. Where can Christianity show that it has done this? Where are the Arabs of Spain, the aborigines of Australia and America? What is Christianity now trying to do with the Jews of Europe? Excepting charity establishments none of the institutions of Europe are founded on the Gospel; all are opposed to its teachings. Whatever progress has been made in Europe has been in the form of an insurrection against Christianity. If Christianity had the power in Europe to-day the Pasteurs and Kochs would be burnt at the stake and the Edisons impaled. In Europe to-day Christianity is one thing, and civilization is altogether another. Civilization is now trying to destroy its ancient enemy Christianity, to drive out its priests, to get the schools out of their hands, and the charities out of their control. Were it not for the ignorant masses of the peasantry, Christianity would not be able to hold even its present contemptible position and would utterly go to ruin; for in the cities the lower classes are already the open enemies of Christianity.

Compare with this the state of Islam where all the institutions of the country are founded on Mohammedan law and the religious Doctors of Islam are honored by all classes of government officials, and respect is shown even to other religions than Islam.

Some objections we must answer. First, that Islam destroyed the idols of the ancient Arabs and prohibited sculpture. Is it not right that when religion comes in, misbelief should be destroyed? The French have the same thing in wiping out all traces of the Empire from the streets and public buildings of Paris. Now that there is no danger of a revival of idolatry we are digging up the old ruins and saving the sculptures and using them as models in our Schools of Art.

The second objection is the slackness which fell upon Mohammedan countries after the rapid development of the first few centuries, and the comparatively great progress of Europe. Progress may have slackened but never has it become extinct in Mohammedan countries. The carpets that we trample under foot are hung on the walls as marvels in Europe. Our literature can still occupy a congress of five or six hundred European Orientalists. But nevertheless we did not escape barbaric invasions such as swept over Europe. Jenghiz, Khan, Houlagou, Tamerlane, and in Spain, Ferdinand and Isabella destroyed our works of art and killed our learned men. And in the nineteenth century the same story has been repeated in Algeria and in the Balkan Peninsula. Take these into account in reckoning the reasons that we are behind Europe in progress. But at the same time we have at least known how to appropriate the good results of European progress. By our religion we are compelled to this. Philosophy



REFORM IN THE MAHOMEDAN LAW OF DIVORCE.

Those who make laws, and those who have to administer them, are brought into daily contact with instances of effective law which does not make for equity. Originating, it may be, in different social conditions, sanctioned perhaps by a low standard of morality now dead and done with, the old law still lives, and works mischief, deriving its strength from the reverence attached to all things ancient, and secure from interference through the remissness and ignorance of the persons affected by it. The endeavour to reform an offending law of this character is always attended with some difficulty. That difficulty is aggravated in the East by the conservative instincts of the people. It is intensely aggravated when the law claims a divine origin, which is accepted by the persons whom it governs, as an article of faith. Under those circumstances it is only when the claims of right and fairness are imperative, that action should be taken by a wise legislature, and even then it is better not to be much in advance of public opinion. In the case which we propose to discuss, there can be little question as to the merits of the case. Public opinion has so far been hardly attracted towards it. How it can be directed rightly will be treated of later.

The case in question is the case of the Mahomedan wife, and her position with regard to divorce. It is hardly necessary to state what that position is. It is well known as a rudiment of Mahomedan Law, that a Mahomedan husband can, with the simplest formalities, divorce his wife whenever he chooses, for no reason at all. That is the Mahomedan Law. It is based upon the Koran itself. It is unnecessary here to discuss its origin, or to point out that the social customs and habits of the Arabs at a far distant period present no parallel to those of the Mahomedans in India. It is also hardly necessary to point out the cruel and bitter hardship of a woman under such law. What is more to the purpose is to explain, how the majority of fair minded and educated Mahomedan gentlemen of India tolerate it. The explanation is simple. Amongst the upper classes of Mahomedans the law is a dead letter. It may be confidently asserted, that hardly a Mahomedan, in the position of a gentleman, or in any position worth the name, would dare to divorce his wife for no cause. Apart from the fact that he would by so doing sow the seeds of a life-long enmity with her family, he would also heap upon his own head the contempt of his fellows, and a shame that would continue till his dying day. And in addition there is another obstacle, which, effective as it is in all cases, would come with particular force to meet the case of an exceptional man, who was impervious to shame and careless of resentment. By the invariable custom of respectable Mahomedans the husband binds himself at the time of the marriage to pay to his wife a sum of money or its equivalent as dower-debt. This dower-debt is sometimes paid down, but payment is usually deferred. Under either circumstance it becomes the absolute property of the wife on her

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divorce, and the husband is thus liable for a settlement of a kind likely to restrain his undeserved resentment or caprice. This point is peculiarly effective, as the better class of Mahomedan husband almost invariably fixes this dower-debt at a very high figure. In nearly every case it would be a serious matter for him to meet the claim. These extraneous circumstances act as safeguards to the Mahomedan lady of the upper classes, and thus the essential hardship of the position is not likely to be brought home to the Mahomedan father of rank or position. It is easy to understand that he personally would not be likely to agitate for the reform of a law which takes its origin in the utterances of the Prophet, and is not likely to do him, or anyone in whom he takes an interest, appreciable harm.

But the case of the lower class Mahomedan woman is different. The lower class Mahomedans are frequently (as it is hardly necessary to mention) converted low caste Hindus. Their manners and habits are no higher than might be expected from their origin. They use their wives frankly as animals in many cases, and when they find that their looks, and power to work, have gone, are sometimes apt to turn them out of doors. The easy divorce of the Mahomedan Law can be pronounced in an instant. What remedy has the woman? She is entitled to her dowry. That in the case of a woman of the Mahomedan weaver caste might perhaps be five rupees. Her husband would have no fear of public opinion, for no public opinion exists against the habit in such castes. There might or might not be a quarrel with the woman's relatives. In many cases her relatives would be non-existent, or living in another village. What then will become of the woman? If she be divorced before her strength has failed, she will be able to work as a coolie. Presumably she is without children, or she would not have been divorced, and she has probably lost her looks. There is a little or no chance of her marrying again. If she is too old or too weak to work, she will have to beg or

starve. All that the law allows her is three months' maintenance from the date of her divorce. It is a fact that such cases do occur. Few Magistrates have not had one or two in their experience. When told by the Courts that nothing can be done for them beyond the grant of three months' maintenance, these women are not capable of anything more than a sorrowful acquiescence. They are not in a position to bring their grievances before the public, and they have no friends. A good-natured Magistrate will see the hardship, and may give a little temporary help out of his own pocket, but there the matter has stood so far.

This is the case that requires redress, and it should have it. It would not be necessary to tamper far with the Mahomedan husband's right to divorce. It would be sufficient, in the first instance, to enact by statute that a Mahomedan woman divorced without sufficient cause (it should not be impossible to arrive at a sensible conclusion as to what sufficient cause should be) and unprovided for by her marriage settlement, should be entitled to

maintenance by her husband until her remarriage, or death. That would be sufficient to remove the most glaring inequalities of the situation. The necessary interference would not be of a kind to offend the religious susceptibilities of Islam. And although the matter has not, to any appreciable extent, been before the Mahomedan public, there is room for hope that a simple statement of the case as it stands would soon make for a public opinion that would be in favour of the reform which is now suggested. It is possible to have sufficient confidence in the good sense and good feeling of the leaders of educated Mahomedan opinion to encourage the hope that the hardship of the case would strike them as forcibly as it would the public in the West. The fact is that the change proposed is not opposed to public opinion. There is no public opinion on the subject. The question has not been mooted before. When placed before Mahomedans it will probably strike them as a novelty. There is nothing essentially revolutionary in this suggestion, and supported as the proposal is by arguments that will appeal to every fair-minded and right-thinking man, it is to be hoped that it will be welcomed by all but the brutalised abusers of their own law, whose malpractices it is intended to check.

The last meeting was spent in reading out a series of rules drawn up for a society to be called the Society of the Mother of the Villages (Mecca). The Preamble states that Islam is in a state of debility, which requires immediate attention; and that the chief source of the evil is ignorance about religion. The remedy is enlightenment by instruction, and stirring up in the minds of the younger generation of progress. These ends are to be compassed by the establishment of societies ready to give such instruction. Section 9 of the Preamble contains the statement that the Arabs more than other races possess the capacity for putting an end to the debility of Islam.

## PROGRESS IN MOROCCO.

### YOUNG SULTAN'S ZEAL FOR REFORM.

The *Figaro* correspondent at Tangier, writing under the date of the 5th inst, sends to his journal an account of an interesting conversation he had just had with an important Moorish official concerning the causes of the troubles which are at present threatening to agitate the Sultan's Empire. The official said:—

"The new fiscal régime is alone the principal cause of these difficulties. The Sultan regards the present situation and the future from quite a different standpoint to that assumed by certain influential tribal chiefs and a few Ulemas of Fez. The young Sovereign, animated by a progressive sentiment, desires a gradual transformation of his Empire, the complete submission of the tribes, the regular and honest working of the Administration, and respect and obedience to the authority of the Throne.

"The present agitation, far from intimidating his Majesty, has fortified his reforming intentions by revealing to him the falseness and the audacity of the opposition. A strong expedition, commanded by his uncle, will push beyond the Atlas Mountains to suppress the revolt. Several other expeditions are being prepared against the Berbers, the Zeymours, and the Zairs. In a word, the whole Army will probably be mobilised.

"The responsibility for the present condition of things falls not only on the tribal chiefs, but especially on the Ulemas of Fez, who pretend that the new reforms are contrary to the laws of the Koran. In order to hide their intrigues they recognise that the Koran is formal concerning the authority of the religious chief—that is so say, the Sultan—and they recognise that it is a sacred duty of the Faithful to obey the Spiritual Chief by paying the taxes due to the Treasury.

"But they accuse this same spiritual Chief, the Sultan, of imitating the infidels and of wishing to take the goods of the Faithful to spend them in articles manufactured by foreigners. The kindly reception which the young Sovereign has always given the Europeans who approach him has tended to increase the irritation of these fanatics. Even the fact that the Sultan entertained the foreign Consuls and most notable persons of the European colony at lunch is made a grievance. But the majority of the people are with the Sultan, and he has the sympathy of the Powers."

*John G. Wilson Jan 9, 08*  
**The Failure of Mohammedanis**

The Indian Review

In *The East and The West* for October Prof. Maigouhous describes what is probably an unique occurrence in the history of Mohammedanism, viz., a conference which was convened at Mecca in order to discuss the reasons which may be held to account for the failure of Islam to progress, or even to hold its own, amongst the nations of the world,

The writer says that the discussions of the debaters were rendered of little practical value by their failure to define accurately the essence of progress, and to study the history of Islam by the light so obtained. The diagnosis of the arrest of expansion of their religion may be summarised in accordance with the conclusions arrived at by the Mohammedan Professors after many days of discussion as follows:—

The first cause suggested was the doctrine of Fatalism which is supposed to numb effort and paralyse energy; the second was the ascetic doctrine, which depreciates the value of what the world can give. From these we jump to the fifteenth, the widespread belief in an opposition between Islam and science, physical or metaphysical; and thence to the twenty-first, obstinate rejection of religious liberty, through ignorance of its advantages.

On the other hand, the political causes seem to be better calculated to explain the difficulty, in the few countries in which Islam is a political power. They are sixteen in number. The first is the system of government—absolute and irresponsible despotism; among the other noticeable items are the prohibition of free speech, the want of equality of rights between the different classes, the want of proper encouragement to learning, the restriction of the attention of the Government to the collection of taxes and the maintenance of the army. Of the presence of these evils in Islamic states with far-reaching effects there is no question.

The conference drew up a propaganda for the future career and progress of Islam, of which the following gives the gist:

the "Servet," an illustrated paper with two daily editions, recently spoke of the Mohammedan world in these terms:

"From the advent of the glorious faith of Islam to the present time, now more than 1,300 years, it has advanced, till now the adherents of this saving faith number 400,000,000, or more than a fourth of the entire population of the globe, and, please God, in a few centuries its enlightening power will have penetrated to the darkest places and the most oppressed peoples of the habitable world; for Mohammedan justice and clemency is not only a divine blessing to those who are uplifted by this noble faith, but has also been an asylum and peaceful refuge for adherents to other faiths and religions, so that very many belonging to non-Islamic religions, when unable longer to endure the pressure and interference of those various governments professing their own faith, to which they were subject, have, by troops, migrated to Mohammedan cities, and found safety and subsistence.

"As regards the whole human race, works of justice and equity have their origin in the holy laws and commandments contained in the glorious Koran, the foundation of Islam, and it is plain that on these rest the blessedness of all true believers in one God, in both worlds, and also the material welfare of the non-Mussulman nations and peoples."

But Mohammedans who live in the free atmosphere of thought under Christian rule in Algiers, Egypt and India do not agree with this estimate of their own faith and its future. At the Criterion Restaurant, in London, in July, 1906, Mustapha Pasha Kamil, of Egypt, spoke on the future of Islam, and said: "O physicians, the patient is in a critical state, and delay spells death. The malady of the Moslem nations is twofold. Our decline and fall and present degradation is living proof."

The pilgrims who come from every part of the Moslem world and gather around the Kaaba have for many decades told the same story of how Islam was losing ground, not only politically,

but spiritually, throughout the world. It cannot have been a surprise, therefore, to Moslems, although it was to Christians, to hear of a secret conference which was held at Mecca in 1899 for fourteen successive days by twenty-three leading Moslems from every nation under heaven to discuss the reasons for the decay of Islam and the means by which such decay could be arrested, and new life given to the old faith. The little book which gives the minutes of this important gathering was recently published, has already reached the second edition, and is very interesting reading. It gives the Mohammedan explanations for the failure of Islam, and shows on every page that the common idea which obtains among Christians that Islam is impregnable and defiant is not correct. Islam is beginning to waver. The chairman of this Mecca conference says, in his inaugural address, that the question of the decadence of Islam is an old one, and that they now are met together "to consider the seat of the disease, the accidents that attend it, its root, and the means to apply the remedy." Needless to say, the doctors disagree in regard to the remedy, although they all agreed that there were no less than fifty-eight reasons for the dangerous condition of the patient. Among those given were: the doctrine of fatalism, ascetic practices, the opposition of science, rejection of religious liberty, Ottoman rule, neglected education and inactivity due to hopelessness of the cause.

There is no doubt that Islam is a hopeless cause when it stands face to face with an open Bible and modern Christian civilization. Every attempt to resuscitate the system by rationalizing its book and by clever apologies for its ethics must end in defeat. It is impossible to put the new wine into the old wine skins without bursting them, and the new patch on the old garment in Egypt and in India has only made the rent worse.

News has just come that a second conference, similar to the Mecca conference, was held in the Grand Continental Hotel, of Cairo, at the beginning

in ourselves or our predecessors which may have helped to bring about a condition of Christendom so different from that for which our Lord prayed.

"2. Prayer for such change and enlightenment of our own hearts as may help towards the undoing of this great evil—for the graces of wisdom, humility, sincerity, unworldliness, self-control, an open mind, reverence for others who disagree with us, complete subordination of our self-will to the will of God, a firm hold on truth, a spiritual mind—in short the mind which was in Christ Jesus.

"3. Prayer for the removal of obstacles—in the character of professing Christians, in heredity and other prejudice, in narrowness of views, in special shibboleths, in unworthy rivalries, in exaggerated attachment to non-essentials.

"4. Prayer for a fuller outpouring of the Holy Spirit in His various powers, and for a more ready recognition of the work of the Spirit in others in whom the 'fruits of the Spirit' are apparent.

"5. Thanksgiving for the growing sense of sin in regard to our divisions, and of longing for unity; and for the better hope which this gives of the world being won to believe in the mission of our Lord Jesus Christ.

"Passages of Scripture for use on the day: St. John xvii; Ephesians iv. 1-16."

\* \* \* \* \*

An immense change is passing over the temper of the Moslem peoples in some districts of the Moslem world. A correspondent writes of one section of Persia and the great shift of sentiment toward Christianity:—

"Instances might be multiplied indefinitely to show not only a great increase of toleration among Moslems, but a growth of interest in the salvation offered in Christ. But let us look at the subject from another standpoint—that of doctrine—that we may be led more fully to realize the change that has taken place in the Moslem mind.

"1. During the first years of my residence in Persia, the doctrine of a triune God was considered the height of foolishness—not to say of idolatry and blasphemy—by the Moslem mind. The average man heard us politely as long as we talked on moral subjects, but when Christ was presented as the Mediator—the God-man—they would either show disgust or openly ridicule the idea of His being divine as well as human. But in recent years their idea

The descriptions recently published in Europe of the organization and purposes of a great Pan-Islamic League are of considerable interest. It is well known that the Sultan of Turkey has been for some years worried over events in the Mussulman countries, particularly those of Africa. The conquest of the Soudan by the British and the preparations going on at Khartoum to make of that place a great centre of Mohammedan education have greatly disturbed him, for if unhindered it means the ultimate loss of his theocratic power. It was natural, therefore, that he or those interested in maintaining it should cast about for some means of counteraction. The old ways having proved futile, the modern fashion has been adopted, and the Pan-Islamic League is the outcome.

The reason assigned for bringing the new league into existence is that the Khedive of Egypt, ABBAS, has turned his court into a centre of intrigue against the Sultan, with the object of ousting

him from the Khalifate or headship of the Mohammedan religion. This, at one bound, would remove the centre of gravity of the world of Islam from Constantinople to Cairo, and give to the power holding Khartoum and occupying Cairo its practical control. To awaken Mohammedans to the danger threatening, should the alleged intrigues of the Khedive ABBAS be crowned by success, the Pan-Islamic League has drawn up a politico-religious manifesto, in which he is described as the most dangerous enemy of the Faith.

This document has been sent out to all the committees of the Pan-Islamic Union throughout the world, and when their adhesion has been signified, copies of it will be laid before the Sultan and the European Governments. The object is to show the necessity for deposing the Khedive as a means to prevent danger to the peace of the world.

All this is quite in line with statements that have been published during the past six months of unusual activity among the Mussulmans of India and Afghanistan, and of the attention which the Mussulman press in the former country has been giving to events connected with Mohammedan countries. Emissaries and missions have been reported as passing between Constantinople and the Mussulman communities in all parts of Asia, some of them, even from India, bringing money to assist in defraying the cost of the railway under construction between Damascus and Mecca. This undertaking, which is both religious and military in its design, is well under way, about one hundred and twenty-eight miles of it south from Damascus having been already made. The object of this railway is primarily to keep the pilgrimage route to Mecca open, as on his ability to do that depends the Sultan's legal tenure of the Khalifate. When the line has reached Mecca, and the railways in Asia Minor are completed and linked with the Damascus-Mecca line, pilgrims from all parts of Asia will be able

to reach the shrine of the Prophet without being obliged to pass by sea to Jeddah, where they are liable to be harassed by the quarantine regulations, imposed chiefly at the instance of the British Government for the protection of its Indian subjects making the *hadj*. Incidentally, an army could be brought down from Asia Minor to the neighborhood of the Suez Canal without running the risk of being stopped by the British Mediterranean squadron on its way.

With the Turkish soldier as a railway builder, and the newly developed capacity of the ulemas as political leaguers, a situation is being created in that part of the world which will be nothing less than a military and political revolution. For this reason the action of the Pan-Islamic League and its workings will be well worth watching.

## NOTABLE HINDU HERE. SEEKS UNIFICATION OF EASTERN AND WESTERN IDEALS.

The Mission in This Country of Solicitor-General Ramanathan of the Island of Ceylon—Hopes to Bring About Greater Harmony Than is Possible Under Old Missionary Methods—His Translations of the Bible Into the Language of India.

Among the passengers on the steamship Campania, which reached her pier this morning, was the Hon. P. Ramanathan, the solicitor-general of Ceylon, and a member of one of the most ancient Hindu families of Southern India. He is to remain in this country eight or ten months, the first of which he will spend at Green Acre, Maine, some three miles northwest of Portsmouth. His visit is an event of distinctly world-interest, his friends say, because of his eminence in his own country, his broad and sound culture in the science and literature of both the West and the East, and his pronounced views and luminous and persuasive speech as to the fundamental unity of all religions and the brotherhood of all mankind, make it quite certain that he will make a definite and considerable contribution to a better understanding between the East and the West.

The Hindu is a man of striking personal appearance. His dress is a compromise between the costume of the East and the West, made necessary, no doubt, by his official position as an officer of the British Government. It consists of the large white Tamil turban, which is its only distinctive Oriental feature, and a clerical-cut frock suit of gray casimere.

He is said to be more thoroughly and broadly representative of the Indian nation than any Hindu who has heretofore visited America. He was the representative of his people in the Legislative Council from 1879 to 1892, and was sent to England to represent them at the last anniversary festival in honor of Queen Victoria. Since 1892 he has been solicitor-general of the colony.

It is, however, on his learning and spiritual insight that Mr. Ramanathan's chief claim to distinction rests. His repute as a spiritual teacher is very high among his countrymen, and in this respect he is es-

teemed to be one of the greatest men in all India. In this country interest in Mr. Ramanathan may centre upon the fact that he has struck out for himself a new line of thought and effort for the unification of Eastern and Western ideals—the establishment of the fundamental identity of the religious systems of the East and the West.

He has made a critical, extensive, and sympathetic study of the Christian Scriptures, and has written exhaustive commentaries on the Gospels of St. Matthew and St. John, and a portion of the Psalms of David. But as the author is thoroughly imbued with the ideas of Indian civilization and wholly loyal to them and to the Indian scriptures, his interpretation of the Bible is essentially a harmonization of the two religious systems. He finds in the teachings of both the Old and New Testaments the leading doctrines of the Upanishads of India, found in the Great Upanishads, the Bhagavad Gita, and other sacred writings, in Sanskrit and Tamil.

Since his commentaries on the Gospels appeared orthodox Pundits of India have, for the first time in history, undertaken, to translate these scriptures, following Mr. Ramanathan's interpretation, into the Indian vernaculars, in order that they may be carefully read and studied by the people of India.

Mr. Ramanathan, declared a friend of his in this city, has thus indicated a practical method for bringing the thought of the East and the West into harmony, and promoting between them cooperation and brotherly love, more hopeful than any which has hitherto been suggested. "It must be admitted," this friend continued, "by those who are familiar with Indian life that Christian influence in the East has in reality been, not only in extent, but in quality and beneficial effect, far from what it has been supposed to be by those who have lent it their support. It is certainly true that human nature is so constituted that when a man's religious ideals are once disturbed, those by which they may be replaced are likely to be so insecurely rooted as to have little determining effect upon his character or future career. Still more serious, however, is the fact that change of faith on the part of Hindus is generally brought about by desire to secure material benefit. Employment, both under the English Government and that controlled by unofficial Westerners, resident in India, is frequently dependent upon religious affiliations.

"This was no doubt to have been expected, in the absence at least of special precautions, since one naturally wishes to have about him those who appear to sympathize with his ideals; but the deplorable result has been to produce a class of time-serving Hindus, which embraces a large part of the so-called Christian converts in the country, who have, nominally at least, repudiated their inherited faith and formally adopted Christianity with the hope of securing employment. These unfortunate people have lost the sustaining influence of their native religion without securing any efficient substitute for it. Consequently they are as a class, although nominally Christians, quite without moral basis of character. I have myself lived for a considerable time among the Hindus, maintaining a domestic establishment, and have found it practically impossible to secure English-speaking servants who are honest. There are, indeed, plenty of honest servants to be had; but they do not speak English and adhere to their native religion. The difficulty of contending with dis-

honest servants has introduced the custom among European residents in India and Ceylon of employing a head-servant, who is a Hindu or Buddhist. Still more, there results from these conditions among the intelligent natives of the country who observe them, a feeling of resentment, a hardening against all Western approaches, which is a most effective barrier to the spread of Christian influences and of sympathy with the West.

"If therefore it be possible, as Mr. Ramanathan's efforts and the success which has already attended them indicate that it is, to direct the energies which are now devoted to spreading Christian ideals into channels which shall attain that object without disturbing the religious convictions of those to whom they are addressed, much

will be gained, not only in the effectiveness of the appeal, but in the consequences to the character of those who are influenced; while above all the unification of mankind, the recognition of the undoubted fact that under all names and forms and creeds there is but the one religion, as there is but one God in the universe and in the hearts of men, will be brought appreciably nearer."

At Green Acre Mr. Ramanathan is to deliver several series of addresses on the "Unity of Faith" and kindred topics, before the Montsalvat School for the Comparative Study of Religion.

## OPPOSES UNIVERSAL CREED

*James* *Feb 22 '08*  
Rabbi Feldman Says It Is Neither Possible Nor Desirable.

A universal religion, in the sense of a universal single denomination with absolute uniformity of view, creed, ritual and outlook, is neither possible nor desirable, Rabbi Abraham J. Feldman of Temple Beth Israel, Hartford, Conn., said yesterday in his sermon at Temple Emanuel, Fifth Avenue and Sixty-fifth Street.

Uniformity, he said, should not be confused with universality in religion. He denounced the man who insisted that his religion was the only one that contained the truth, for truth is largely a matter of individual outlook, and therefore many religions could be true, though each would contain the truth for a different type of individual.

Oct. 2<sup>d</sup> '08

Rev. Secy Speer

Dear Brother

*Handwritten initials*

During the past three years the duty of winning Moslem peoples to the acceptance of Christianity has been zealously and effectively pressed home upon the young Christians of British and American Colleges by such leaders as Drs Zwemer, Wherry and Weitbrecht. It is thought that the experience of the writer during nearly fifty years of missionary service in the Ottoman Empire may be utilized in assisting those who desire to devote their lives to this service to gain clearer vision of the nature of the work to be done. We hope and pray that those who enter the field may be ready to live and serve for many years, confidently expectant of great results in God's good time.

It is important for the missionary to gain correct views of what Islam is. Perhaps it is equally important for him to be able to look at Christianity and Christians through Moslem eyes, in order that he may approach the devotees of that faith both intelligently and sympathetically.

Will you do me the great favor of giving me your views, briefly or more amply, as you may choose, on the following points, as your own experience has led you to form them? In any case where you are able to give me the actual testimony of intelligent Moslems, I shall be doubly grateful.

1. Among Moslems of your acquaintance is there any considerable number somewhat familiar with the history of Christianity?
2. Do such men distinguish between the history of Christianity and that of so-called Christian nations?
3. Do they regard the Crusades as justifiable on the ground of christian zeal, or as enterprises of wanton aggression on the part of Europe, like Napoleon's African campaign?
4. Have you found Moslems sensitive to the moral degeneracy of Mohammed's later life?
5. Are they appreciative of the amazing moral contrast between the life of Jesus and that of Mohammed?
6. As to controversial methods, do you invite them or only accept them when challenged?
7. What, in christian attitude and conduct, have you found to repel Moslems?
8. What have you found to win them?
9. What effect is produced upon Moslems by Modern Biblical Scholarship, when this is known to them?
10. Can converts from Islam be kept as leaven among their own peoples?
11. Is it harder to convert Moslems to Christianity than to convert heathen, and if so, why is it?
12. Are you more charitable to Moslems who are convinced of the truth of Christianity, but are unready to make open confession of their new faith, than you would be to men in Western lands, and if so, why?

Yours Fraternally  
George F. Herrieh

## How Idolatry Goes to Seed.

By Mr. H. S. Ferguson.

A FEW days ago my teacher, a Mohammedan, informed me that on the fourth of the third month, *i.e.* yesterday, a great assembly, or procession, would be held in honor of a certain goddess whose temple stands in a country place about three miles from here. He suggested that this would be a unique opportunity for bookselling and preaching. As I had not before heard the fame of this goddess, or rather female mud idol, or of her shrine, I enquired concerning their history.

I am told that on a mountain near the city of Sheo-chau, in this province, is a temple dedicated to an idol known as the "Great Divine Woman" (Ta Shen Nai-nai). Every spring great processions, or fairs, are held in her honor, and are attended by tens of thousands of people and tons of incense and paper are burned.

About sixteen years ago a man from this neighborhood, whose surname was Uang, a noted gambler and buyer and seller of children, attended one of these processions. While there, according to his own story, he slept and had a dream.

In his dream the "Great Divine Woman" came to him and said, "Your surname is Uang and so is mine. I want to go to my maternal home and you must take me." "But," he answered, "I am but a man, and you are a divine being. How can I take you?" "That is very easy," she replied. "Near you is a stone. That is I. Take it, put it in your cash bag and carry it with you." On waking he had no difficulty in finding a stone quite near him (in a region abounding in stones). He accordingly put it in his cash bag and went his way. Eventually, under some mysterious guidance, he came to a spot where suddenly he became aware that the stone was heavy. Try as he might he could not prevent it gravitating to the earth, and when on the earth it resisted any effort to lift it. This then must be the maternal home of the goddess whose surname was Uang. This conjecture was confirmed by the fact that one of the elders of the neighboring village also bore the surname, Uang. (This is one of the most common surnames in China, and is probably borne by more than a million people.) Here, therefore, the stone was deposited. The man told his story, and it met with ready acceptance. Very soon people set about building a small temple or shrine on the spot, which became famous as the story circulated, and

after a few years was replaced by a larger one with a full complement of painted and decorated mud idols.

I may state here that there were some discrepancies in the replies to my questions on this subject. Some say that this is not the "Great Divine Woman" herself, but one of her younger sisters. Moreover, whoever she is, there is some doubt as to her whereabouts. Is she here, or is she in the original temple at Sheo-chau? These questions, however, do not much disturb the worshippers, for she is worshipped at both places by tens of thousands of people each year.

Of course this unique opportunity was not let pass. On the day mentioned I set out, accompanied by two native helpers, and arriving at the grounds we found what appeared to be a great fair in progress. There were crowds of vendors of many kinds of wares—baskets, mats, bamboos, hoes, rakes, shovels, and general merchandise. Most of the vendors were in the open, but some were in temporary buildings or mat tents. The number of people

on the grounds at one time would be fully ten thousand. At first the din of firecrackers was the only sign of worship observable, but soon we observed an almost continuous procession, with occasional flags, wending its way through the mercantile crowds toward the temple. The temple consisted of two buildings, one behind the other, with a small court between. In front of the first building was a large pile of ashes and burning incense, into which the worshippers, as they came up, threw handfuls of incense, paper, and

fire-crackers. (The burning of the paper is supposed to provide the divinity with spending money.) After this they would kneel and knock their heads on the ground toward the temple. This seemed to conclude the worship of most, but some, many of them children, went into the temple building, gazed with awe at the fantastic mud idols, usually kneeling and knocking their heads before leaving.

I entered into conversation with one of the worshippers and found him quite argumentative. He defended the genuineness of this divinity by the fact that all the people for miles around, even from large and important places, came to worship her. "Whom all Asia and the world worshippeth." He even claimed that the likeness of the goddess had come down from heaven.



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**A BUDDHIST TEXT-ROLL.**

The following copy of a Buddhist text-roll, which is drawn up on the lines of the old Scriptural text-roll, has been sent us by a correspondent :—

First Day.—There are three objects of respect for all mankind—rulers, teachers and parents.

Second Day.—The title of the Hokkekyo (Buddhist Bible) is the very essence of all the important eighty thousand canons.

Third Day.—The way to become a Buddha is to renounce self and repeat *Nam Myo Ho Rege Kyo* (The Adorable, Divine Lotus Flower Doctrine).

Fourth Day.—Our flesh came neither from heaven nor from earth, but from our parents, and if we injure it we injure our parents.

Fifth Day.—The Hokkekyo is such that when we take it in our hand, that hand instantly becomes a Buddha; when we repeat it, the mouth itself becomes a Buddha. It is like the moon rising and being instantly reflected in the water, or sound following immediately upon percussion.

Sixth Day.—Heaven and hell are nowhere but in our own hearts.

Seventh Day.—There are many Scriptures, but they are all comprehended in the saying, *Nam Myo Ho Renge Kyo*.

Eighth Day.—As the doctrine is excellent, man becomes precious. As man becomes precious, the place becomes holy.

Ninth Day.—Even though the tide be disturbed and the sun rise in the West, the prayer of the pious devotee is not without avail.

Tenth Day.—Nichiren has not been at ease since his birth. It is his one aim to propagate the Hokkekyo.

Eleventh Day.—Onward! Strive to manifest the fervency of our faith! We may lose our lives, yet do not regret nor complain of the lack of heavenly helps.

Twelfth Day.—Different bodies with one mind can accomplish anything, but one body with different minds can accomplish nothing.

Thirteenth Day.—Though in our endeavours we forego a night's rest, what profit have we? All we gain is as the glory of a dream, nothing rare, nothing delightful.

Fourteenth Day.—The only way to become a Buddha is through self-renunciation.

Fifteenth day.—The Hokkekyo is as our own hearts, and to neglect it is to neglect ourselves.

Sixteenth Day.—Birds and crickets cry without shedding tears. Though Nichiren never cried, yet he shed tears unceasingly, not for worldly matters, but only for the Hokkekyo.

Seventeenth Day.—The great blessing that results from believing the Hokkekyo is not only that one becomes a Buddha himself, but his parents also become Buddhas.

Eighteenth Day.—Let the believer open his mouth and receive the medicine of the wonderful doctrine! He will then enjoy annihilation of disease, senescence and mortality.

**Nineteenth Day.**—Nichiren, though in a worldly way the poorest person in Japan, was in a religious senses the richest in the whole world.

**Twentieth Day.**—Shame in the present life is nothing. To avoid shame in the after-life is of tremendous importance.

**Twenty-first Day.**—A parent bringing up ten children neglects his own mother. A wife will not leave the warm bedside of her husband to warm the frozen feet of her mother.

**Twenty-second Day.**—The Hokkekyo can turn even grass and trees into Buddhas. How much more a thinking, intelligent human being!

**Twenty-third Day.**—When, for lack of faith, one has fallen into hell and its sufferings, repentance is of no avail. It is like a bird caught in a net, regretting its not having flown higher.

**Twenty-fourth Day.**—A servant eases his master's heart, and a son lightens his parents' burden.

**Twenty-fifth Day.**—Do not throw away your money because of a soiled purse. If you will not have grass, how can hard wood grow! If you dislike a pond on account of the mud, you cannot get lotus flowers. If you hate the practice of religion, your vow will be broken.

**Twenty-sixth Day.**—If the sun and moon should cease to rise in the East, women believers might cease to be led into evil ways.

**Twenty-seventh Day.**—I shall be the pillar of Japan. I shall be the eye of Japan. I shall be the great ship of Japan.

**Twenty-eighth Day.**—Close your eyes, calm your mind, and reason with yourself. Knowing what is right, should I not warn my parents and master against their evil ways?

**Twenty-ninth Day.**—Birds suffering from the cold in the snows of the mountain intend to build warm nests for themselves at daybreak. But the warm sunshine soon lulls them to sleep and forgetfulness. So it is with all mankind.

**Thirtieth Day.**—Of all maladies, reviling the Hokkekyo is the worst; and of all remedies, the Hokkekyo is the best.

**Thirty-first Day.**—If one born in a Buddhist country believes the Hokkekyo as soon as he hears it, it is because of the goodness of his previous existence.

Any one who has read an account of the visits of American pilgrims must have noticed the arrogant claims of Abbas; his posing as the Master in his establishing a Lord's Supper, with pomegranate syrup and bread as a sacrament of his new Kingdom. Because of these innovations and assumptions, some Babis have refused to obey him, and there are two factions throughout Persia, about nine-tenths following Abbas. Abbas has answered the minority with the curse and the boycott, putting under a curse even his brother and some of Baha's oldest and most faithful disciples. The curse has been proclaimed in their gatherings throughout Persia, and the sects are exceeding bitter against each other. In some cases, Abbas' adherents have excited persecution against the old party.

In spite of losses, the predominant party try to keep up their courage by bragging of their numbers and of their great increase. It is a noted characteristic of their propaganda to pretend that they are carrying everything before them, and that victory is with them. Of this trait, the Bahai preacher referred to above said to me: "I used to protest against this lying exaggeration concerning our numbers. I said, why do you report thirty thousand in Teheran, when there are barely a thousand? Why do you say that Resht is half Bahai, where there are only a couple of hundred?" I have had a letter from Teheran (population, two hundred and fifty thousand) in answer to an inquiry. Jamal-i-Din, an old Bahai, who has stood persecution for the cause, replies that 'known Babis in Teheran are a thousand, perhaps less.' In Tabriz, the second city of Persia (population, one hundred and eighty thousand), there are, all told, three hundred; in Maragha, one hundred; in Mianduab, fifty-five; in Khoi and its villages, forty; in Ardebil, less than a dozen. Five thousand Babis is probably a fair estimate for all Azerbaijan, the most populous and warlike province of Persia, with one-sixth of the population of

\* These accusations are taken from a letter issued by Mirza Mehemet Ali to his followers in Persia.

*Wm. R. Anderson 1904*

*Anderson - March 1904*

*Bureau of Indian Affairs 210 f*

#### THE PARLIAMENT AGAIN.

Rev. J. L. Dearing, a Baptist missionary in Yokohama, writes of the return of the Buddhist speakers from our Chicago Parliament of religions. In a public meeting, after saying that Buddhists had feared lest the Parliament was called to hold them up to ridicule, a representative said:—"Our ideas were all mistaken. The Parliament was called because the western nations have come to realize the weakness and folly of Christianity and they really wished to hear from us of our religion, and to learn what the best religion is. There is no better place to propagate Buddhism than in America. Christianity is merely an adornment of society in America. It is deeply believed in by very few. The meetings showed the great superiority of Buddhism over Christianity, and the mere fact of calling the meetings showed that the Americans had lost their faith in Christianity and were ready to accept the teachings of our superior religion." Popular meetings are being held all over Japan to spread this report, and the missionaries say they will have hard work to overcome the effect of the Parliament.

A missionary from India said to me personally that he would be very loth to bear the responsibility of having called or engineered such a meeting, and that it was certain to be misunderstood in the lands whence the heathen came to denounce us.



To the Editor of the "British Weekly."

Dear Sir,--

The wide publicity and favorable introduction given last summer in London to Abdul Baha and the religion of Bahaism leads me to ask the privilege for a word in your columns. If Bahaism is presented to the public on its own merits as a new effort to meet the spiritual needs of man, the Christian missionary is the last man to object to its having a sympathetic hearing; but if it is presented as an equivalent of Christianity, or even as an approach to Christianity, it is time to ~~re~~ protest. It claims to be the unification of all religious belief, and to offer to this age the form of religion most needed. This it claims to do by abolishing all ritual and all dogma. But the fact is that it presents both ritual and dogma of its own, as may be easily seen by reading a scientific account of it (e.g. the articles on Babi in the Encyclopedia Britannica and in Hastings' Encyclopedia of Religion and Ethics.)

Not only in its origin is it Mohammedan, but also in its acceptance of Mohammed as one of the Great Prophets. Indeed it goes beyond the Koran in declaring that Mohammed was sinless, and was a manifestation of God. No honour is given by it to Christ which is not given to Mohammed and to Baha Ullah, and it regards Christianity as a superseded revelation. It removes God farther from human life than does Mohammedanism, knows nothing of an immanent Spirit, and denies the need of any salvation other than enlightenment. The doubtless charming personality of Abdul Baha, the many Christian ideals accepted by Bahaism, and the possible services it may render (not has rendered) in the Orient are not called in question; but it comes to the West not in order to learn, but to offer the leadership of another in the place of Jesus Christ.

I remain,

Yours very truly,

W. A. Shedd,

Of the American Presbyterian Mission,  
Urumia, Persia.

Atlantic Ocean,

November 24th, 1911.

## THE GREATNESS OF HINDUISM.

THE series of articles on Hinduism as a religious system and on the future religion of India, which Mr. J. N. Farquhar is contributing to the *Contemporary Review* opens an interesting field of speculation. The conclusion he arrives at—that Christianity is the natural crown of Hinduism, and that the two contain fundamental ideas of a closely connected type, will by no means command universal assent. It is a conclusion which seems to do violence to the most obvious facts around us, and to be possible only by setting them entirely aside and by a fanciful interpretation of the latent tendencies of the dogmatic teachings and vulgar practices of Hinduism. Between Hinduism and Christianity to the ordinary eye an immense gulf is fixed. They seem to be mutually repellant, whether the approach be made from the side of religious observances, of individual conduct, or of social consequences. And apart from these natural differences, there is the further difference created by accident of race and country. The revived energy which some discern in the Hinduism of modern India is largely due to impatience of the foreigner and to a popular recoil upon the pristine traditions and observances of the country. It would seem highly improbable that this force, so blind and unreasonable and yet so irresistible in its working, will spend itself and be replaced by a higher instinct of charity and comprehension. There have been many efforts on the part of Hinduism to adapt itself to modern conditions and lines of thought, and these in their beginnings have not infrequently been attracted by the creed of Christendom. But as the reforming movement crystallises this attraction is seen to disappear, and the polarity is definitely towards the old religious systems of the country. These considerations weigh seriously against Mr. Farquhar's eloquent and romantic speculations and make us hesitate to accept his forecast of the religious future of India. Broadly speaking, his view may be thus stated. This country is absorbing the sciences and the literature of the West with an avidity and completeness almost unparalleled. Yet its peoples are at the core profoundly religious. They have lived for countless generations under great and profound beliefs of an essentially spiritual kind, they are unable to find satisfaction in crude materialism or in agnosticism, they are eagerly groping in the dark for moral and religious guidance and support. Their old religious traditions and usages are too discredited and too absurd to give them what they want. Yet to these they are attached, and these they would like to see explained and made intelligible and brought into harmony with the facts of the modern world. Christian philosophy and Christian ideals will afford the desired synthesis; will take the fundamental conceptions of Hindu ritual, of the Hindu caste sys-

tem, of the Hindu pantheism; will show that these are in essentials true and that they contain a correct answer to the riddle of the universe; and thus will bring about a divine union between two great streams of religious thought that have long run side by side unconscious of each other. This, in Mr. Farquhar's words, is the crown of Hinduism. In the July number of the *Contemporary Review* he sets out the reasons which seem to him to justify this forecast. We must leave students of the subject to weigh its probabilities for themselves. Our present purpose is to take stock of the high attributes which in his first article Mr. Farquhar finds in Hinduism. The greatness of Hinduism is his thesis.

"Hinduism, idolatrous, traditional, external, has had many auxiliars, and has succeeded in a great task. There is scarcely an element of religion to be found in any faith that has not something corresponding to it in the religion of India. Its appeal is almost as wide as human nature." This is the language of eulogy. Mr. Farquhar endeavours to make these high claims good by the test of five points, which, as he thinks, determine the greatness of any creed. First there is the Hindu theory of God and the World. The Hindu theory on this point is serious, bold and far-reaching. It consists of two premises and a conclusion. The premises are that the Divine alone is real, and that the world exists for the embodiment of souls. The world-process, or, as we commonly express it, the transmigration of souls, is retributive in its character. The conclusion is that the wise man abandons the mirage of the world and seeks reality. Secondly, Hinduism is great because of its organization. Brahminical genius has built up, on the basis of its great religious conceptions, a social fabric of unparalleled strength. It stands to-day very little changed after the wear and tear of three thousand years. Thirdly, Hinduism is great because of its success in creating the ascetic ideal. Faith in

the Hindu world-conception has worked itself out in heroic efforts to do away with the visible world and to crush the bodily instincts. Fourthly, Hinduism is great because, early in its history, it informed a narrow dogmatic system by infusing into it a spiritualistic philosophy. There was a time in the history of Brahmanism when the philosophers, with their fine speculations about the human self and the universal self, were in rebellion against its ceremonial and sacerdotal system. The Brahmins captured the new thought, introduced it into their schools, and used it to strengthen the very system it had attacked. At a later period the latent forces of Hinduism showed themselves in successive struggles to reach a true monotheism. Fifthly and lastly, Hinduism is great because of the great compass and variety of the appeal it makes to religious nature. "It is rich beyond any faith that has ever existed. Its innumerable gods are of such infinitely varied character and attribute as to furnish a fit object of reverence to every human being. There is scarcely a mountain, river, or spring in India but stirs feelings of devotion in a Hindu heart. Multitudes of

trees, stones, and animals are reverently worshipped. Indeed the category of objects of adoration is inexhaustible." Mr. Farquhar does not, it will be observed, lack the courage of his convictions. Many persons would not find in this facile and universal worship an element of greatness in the religion which encouraged it. But Mr. Farquhar is solely concerned with the extent of the provision made for worship. In the Hindu religion it is, as he says, "lavish beyond description." It appeals to the religious consciousness of primitive man. The primitive man remains in Mr. Farquhar's view, longer in each of us than we imagine. And so long as these primitive or divine instincts remain, Hinduism will be great, because it will never lack its votaries.

Mr. Farquhar's conception of Hinduism may not unfairly be termed romantic or idealistic. It seems to confuse Hindu philosophy and speculative thought, which was generally of great power and often profoundly irreligious, with the ritual, the caste system, and the sacrificial ordinances of Brahmanism. The whole compass of the Hindu mind thus taken, the result no doubt is considerable. But the practical question is whether Hindu religion, as it is found to-day, and Hindu society and the caste system, are great. One may well hesitate to answer this question as definitely and unhesitatingly as Mr. Farquhar. What says the acute French critic, M. Joseph Chailley? "Hinduism," he says, "has no originality; it is a sort of neo-Brahmanism—a floating mass of beliefs, opinions, customs, practices, and social and religious ideas, without any definite commencement, without any clear break with the past. It is constantly repeating itself; it brings forward truths thirty centuries old which, forgotten for a time, reappear to yield place once more to others, and to re-emerge later on." And after examining its many characteristics—worship of Brahmans, caste fetters, the multitude of gods and godlings—he sums up his point of view in the pithy phrase "Hinduism is an anæmic religion." There we propose to leave the quest.

**THE ROYAL COLLEGE YOUNG  
MEN'S BUDDHIST ASSOCIATION.**  
*Before Independent Jan 14. 09*  
**CELEBRATION OF THE FIRST  
ANNIVERSARY,**

The members of the Royal College Young Men's Buddhist Association celebrated its first anniversary on Saturday last by a public meeting, followed by a garden party at the Royal College. The meeting commenced at 4.30 p.m. in one of the College halls, which was prettily decorated with evergreens, flags and flowers, while the motto of the Association—"Appamado amata padam" (Try to attain Nirvana without delay)—was conspicuously displayed in letters of gold at the back of the platform. Mr. J. E. R. Pereira, the well-known Proctor of Colombo, presided, and there was a large attendance, among those present being:—Mrs. Mursens Higgins, Brahmachari W. Harischandra, the Rev. G. B. Ekanayake, Messrs. D. B.

Jayatillaka, W. Arthur de Silva, John de Silva, Martinus C. Perera, Mudaliyar W. F. Gunewardene, Messrs. J. Wijesinghe, D. A. Jayatilaka, A. Samarasinghe, W. Samarasinghe, A. A. Wickramaratne, W. E. Bastian, D. S. S. Wickramaratne, Charles Chandrasena, Mudaliyar D. S. Jayasinghe, the Misses Mendis, Messrs. A. E. Bartholomew, W. H. W. Perera, A. de S. Wijesekere, T. Senanayake, J. T. Davis (who arrived late), W. D. Jayatunge, M. D. A. Dissanayake, D. O. Gnanatilaka, J. R. Peiris, G. Wimalasriya, etc.

On the proposition of Mr. G. WIMALASURIYA, President of the Association, Mr. J. E. R. Pereira took the chair.

Mr. A. W. P. JAYATILAKA, Hon. Secretary, read letters from Mr. F. L. Woodward and Mr. D. W. Subasinghe, regretting their inability to be present at the meeting.

**THE REPORT,**

The Hon SECRETARY then read the following report for the year June 1908—June 1909:—We, the Members of the Working Committee of the Royal College Young Men's Buddhist Association, beg to submit to you our first annual report of the general progress of the Association:—

Almost a year ago a noble impulse acting on the minds of the young Buddhists of this College resulted in the inauguration of this Association on the 26th June, 1908—an impulse, which was due to the entire absence of religious instruction in the curriculum of this Institution.

We gladly seize this opportunity to record our sincerest thanks to Mr. M. L. Munesinghe, a distinguished Old Boy, whose influential voice was forward in the enthusiastic cry; and it is with no less a degree of joy that we tender our obligations to Mr. D. B. Jayatilaka who lighted the life candle of our blossoming Institution.

With our objects in view, it was decided to have lectures in preference to discourses, so that our Association might steer its course successfully through the uncertain channels of infancy. We have had the good fortune to secure the services of many eminent gentlemen, who delivered interesting and instructive lectures on religious, historical, and scientific subjects, and to one and all of whom we are deeply indebted. We have to make special mention here of Mrs. Mursens Higgins' lectures on "Ceylon History," which have witnessed audiences the largest in our course. These, we feel confident, have been creative of an unfading interest not only in the study of "Our Glorious Past" but also of our "Noble and All providing Religion," both of which, we firmly believe, are inseparably cemented together.

Then follows a list of the lectures delivered and the report continues: In accordance with a resolution passed at a meeting held on the 2nd of October, 1908, subscription papers were circulated, appealing to the Buddhist public for donations, to establish a Lending Library.

Our appeal so far has been liberally and generously responded to by our Buddhist brethren, to all of whom we offer our sincere thanks.

It will be gratifying to our subscribers to hear that a deep interest is evinced not only by our Buddhist Members, but also by a few of our Christian friends.

The attendance on the whole was very satisfactory, the average being 79.4 and the maximum being 240.

The membership for the year numbered 79 and of these, five, we are glad to say, are non-Buddhists.

In conclusion, while thanking the members for their cordial support, the host of visitors for their kindly presence, Messrs. O. Hartley and Lewis Walker for placing at our disposal the use of the Science-Room for our lantern lectures, Messrs. D. B. Jayatilaka and Martinus C. Perera in particular for their prompt and unfailing attention and advice, you, Sir, for presiding over this meeting, and you, ladies and gentlemen, for graciously our hall here to-day with your presence, with throbbing hearts we rest in the earnest hope that the ship, which we have launched, will have placid waters below, a calm sky above, and a tranquil atmosphere around.

**THE SPEECHES**

The CHAIRMAN said he was sorry that the Rev. M. Gnanasara, who was to have been the first speaker on the occasion, was not present owing to ill-health; but they had a welcome substitute in Mr. Arthur de Silva, who had undertaken to take the place of the absent priest.

Mr. DE SILVA, who spoke in Sinhalese, said it would be a difficult matter for him to fill the place of the priest, as he (the speaker) had not taken *ata sil*. Once some of them got ready to do so, but he could not join as he was unable to go without his dinner. Although he could not

give them a religious discourse as the priest had done, he would try to say something secular as a layman. He was very much pleased to see the good work done by the Association during its first year of its existence. As a rule, Associations of that kind broke down after a time, but the Royal College Young Men's Buddhist Association showed every sign of prospering as time went on. It should be a great encouragement to the members to see so large an assembly at their first anniversary, and he hoped that year by year they would work harder. The speaker went on to refer to the importance of religious education in early life and the bearing such education had later in life. One could not be a good carpenter unless he was trained in carpentry. If the boys were taught that the highest aim in life was not to live for self, but for others, they would become good men when they attained manhood. He concluded by wishing the Association continued prosperity.

The CHAIRMAN said that the next speaker did not need any introduction, as he was well known for his learning and ability, and he was also an earnest Christian worker. He called upon the Rev. Mr. Ekanayake to address them.

Mr. EKANAYAKE, who was received with loud applause, said that it was with no little hesitation he had accepted the invitation of the Working Committee to speak on that occasion. This hesitation was due to several causes. First, he was practically a stranger at the Royal College, the only associations he had with it being that he had attended some examinations which were then held at the Royal College and that he had also stood by the walls of the College when the great inter-Collegiate matches took place there. Another reason was that he was not a student of Buddhism, but only a dabbler. However, the Working Committee, with their persuasive tongues, had captured him and he was glad to be a captive. He had come there, first of all, to know more intimately the members of that Association. They, at St. Thomas' College, had very little opportunity of meeting the young men who were outside that institution. He wished to know something of the wants of the young men. He would tell them a secret and that was that he wanted to know their minds and find out how best to teach them Christianity. Some months ago he had the pleasure of being present at a meeting at the Ananda College, and he wished to acknowledge the great kindness with which he had been received on that occasion. He had learnt a great deal from those who differed from his views with regard to religion. He had much sympathy with the aims of the Society. Several things in the report had appealed to him. One was that religious instruction was not imparted at the Royal College for reasons well known to all, and he was sure that religious instruction was a great aid in the material prosperity of the country. Another thing which had appealed to him was

that there were no discussions in that Association. In these days when the country was flooded with discussions, it was a relief to find an Association which avoided discussions. Discussion was useful in its own place, but they often noticed upstarts of no education and with no brains, taking part in discussions. He was glad to find that that Association worked in entire harmony with other Associations. He hoped to be excused if he told them what was an unpalatable truth; that was the dismal ignorance of a great many Buddhists of their own religion, and if they gave the Buddhists a knowledge of Buddhism, they would be paving the way for them (Christian workers) to teach them Christianity. In conclusion, he felt sure that with the good fellowship existing among them, they would soon find that they were finally worshipping at the Great Shrine of Truth.

The CHAIRMAN said they were sorry that Mr. Davis (who arrived towards the close of the proceedings) was not present to address them. Although he had not sent an excuse, he (the speaker) was sure that something of importance must have kept him away. He would call upon Mr. John de Silva, Proctor, to speak to them.

Mr. JOHN DE SILVA, speaking in Sinhalese, kept the gathering amused with his witty remarks. He said that he had once been a Christian himself, but on the death of his wife—which came as a great blow—he began to think a great deal, and finally he had come to see the truth of the doctrine of Karma. The people of Ceylon had their own religion, and the amount of money

spent on temples and dagobas at Anuradhapura could have secured for them about a hundred "Dreadnoughts." But from the day the Portuguese landed in Ceylon, their ruin had begun.

Mr. D. B. JAYATILAKA was the next speaker. He said that he did not know why he had been asked to speak in English. Although he would do better in his mother tongue, yet the directions of the Working Committee could not well be set aside. As the Rev. Mr. Ekanayake had remarked they did possess persuasive tongues. If he had his own way he would not be standing on that platform that day at all; he had spoken there so often, that he feared he might repeat himself. He had watched with the keenest interest the working of that Association, and he could bear testimony to the fact that the modest report did not fully own the amount of good work done. In a few years more the young men of that Association would occupy high positions in life, and they would be very useful in the propagation of Buddhism. They felt the want of men interested in the work, and he hoped that that Association would supply such men. They had been told very sympathetically—and it was true to some extent—that Buddhists did not know their own religion. He thought, however, that the situation was not so bad just now, as Buddhists now were learning their religion, and the result was that once they learnt it they stuck to it, and did not go over to Christianity. Buddhists now knew more of their religion than they did fifty years ago. They had awakened to a sense of their duty, and they did not find Buddhists leaving their religion as in those days when whole villages were made Christians by the mere sprinkling of water. That Association had to play a very important part in the Buddhist Revival in the Island. They should remember at all times to avoid two extremes; first, of being fanatical. Men, who were not properly educated, could not see the other side of a question; they were bigoted, and created ill-feeling between man and man. He hoped that the members of that Association would not give way to that. However much they honored their own religion they should remember that the followers of other religions honored their respective religions as much. They should refrain from hurting the feelings of people of other faiths. There were Buddhists, who, if they opened their mouths insulted other religions, which was entirely against the teaching of Buddha and also the teaching of King Asoka, who said: "Honor the faiths of other people; do not despise them, because if you despise them you will harm your own faith." The other extreme was indifference. At the present day there was a tendency on the part of Buddhists, Christians, Hindus, Mohammedans and other religionists to be indifferent to their religions. It might be that they had a great deal to do, as the struggle for existence was keen, and competition was marked; but they must remember that there were higher ideals than the mere amassing of wealth. They should devote a certain amount of time to religious matters. There was, he thought, one omission in the report, namely the formation of a Buddhist Library. As the result of an appeal, money had come in, and it was invested in books. He was pleased to say that there was a great demand for them, and were circulating widely. In two or three years more the members of that Association would have left College, and if before they did so, they placed this Library on a sound basis, they would be leaving behind something for their successors to go on with.

The CHAIRMAN, next addressing the gathering, said that it was his pleasant duty to say a few words. He would not detain them long, as the time was limited, and there was to be a garden party after the meeting. Like the rev. gentleman who had spoken before him, he, too, had been impressed with some remarks in the report. It was a noble impulse which had prompted the Buddhist young men of the Royal College to start that Association. Impulses were of two kinds—noble and ignoble. Ignoble impulses should be smothered, and noble ones made to bear fruit. He hoped that the Buddhist young men of the sister Colleges would also start similar Associations. He was glad that the work of the Association consisted of lectures and not discussions. Discussions were a source of annoyance to everybody, and specially of older people. Discussions were bad enough, but when younger people took to them, they usually resulted in hatred, jealousy, malice, etc., instead of love and kindness to one another. By far the best thing to do was never to publicly

discuss religious matters. Another point he had noted in the report was that interest was taken in the Association by a few Christian friends. He hoped that they would work cordially and make their influence felt among non-Buddhists, and that at the next anniversary there would be a larger percentage of non-Buddhists who took an interest in them. He could not give them any better advice than the advice given by Buddha, and that was to keep the five precepts. The rev. gentleman who had preceded him had referred to the ignorance of Buddhists of their religion. Well, there were fools all the world over—among the Sinhalese, English, and all the other nationalities. The speaker went on to illustrate the ignorance of Christians of their religion by relating the story of how a crowd of people, after listening to a great speaker on the Crucifixion and how Christ had been crucified by the Jews, had assaulted every Jew they came across. Education was spreading, and with it Buddhists were learning more of the religions and he felt certain that the dream of the rev. gentleman would not be realised but that they would be paving the way in quite a different direction. He (the speaker) had with him a pamphlet entitled "The Empire of Righteousness to Western Lands," which called upon Buddhists to carry their great and glorious faith to the West. This could not be done unless they had the men to do the work. The majority of Buddhist priests, as they well knew, were a perfectly illiterate lot, and priests merely by name. If they were to propagate Buddhism in Western lands, men should be drawn from among educated young men who were prepared to leave home and relations in the cause of their religion.

#### VOTES OF THANKS.

Mr. W. SAMARASINGHE proposed a vote of thanks to the Chairman. Mr. Martinus C. Perera seconded and added the names of Mr. Lewis Walker, who had placed the College hall and grounds at their disposal, and the Rev. G. B. Ekanayake, who had been good enough to come among them that evening.

Mr. G. WIMALASURIYA proposed a vote of thanks to the ladies and gentlemen who had responded to the invitations, after which an adjournment was made to the College grounds where light refreshments were served. The Coronation Band was in attendance, and discoursed a select programme of music.

## MOHAMMEDAN EDUCATION.

### OPENING OF A BRANCH OF THE ZAHIRA SCHOOL.

BY THE OTTOMAN CONSUL.

The branch of the Zahira School established by the Colombo Muslim Educational Society, in Leyard's Broadway was opened by the Imperial Ottoman Consul, Hadjee Mohammed Macan Marikar Effendi, on Sunday the 31st ultimo at 11 a. m. in the presence of a large gathering with a ceremony befitting the occasion. The school-room was tastefully decorated. The band of the Madras Infantry was in attendance and supplied a fine selection of music. The following were among those present:—Messrs Syed Hasheem Hin Alavi Mowlana, N H M Abdul Cader, M M C, S L Mahmood Hadjiar, J P, A L M Zainu Deen, N D H Abdul Caffoor, H H H Jallaldeen, L L M Mohammed Hasheem, Dr H J Hozari B A, L M & S S M O L Marikar, Sayed Mohammed Dekkak, S L Othman Lebba Marikar, M A C Mohammed M R A C, S Kathir, Maulavi Abdul Kuddees, S L M Levanna Marikar, S L M Mohammed Zuhar, A L M Othman Lebba Marikar, S L Abdul Wahid, O L Marikar Bawa, O L M Mudaliyar Abdul Jabbar, S L Nochoo Lebba, W M Abdul Wahid, M L M Mohideen, A L M Abdul Majeed, S H Hajie Haniffa, O L M Haniffa, S D Marikar Hajiar, I L M Mohammed Shereef, N D H Abdul Hameed, N M Packir, A L M Abdul Hamid, A M Mohamed Cassim, W M Abdul Jabbar, A L M Shereef, S L A Chafoor, C M Meera Lebba Marikar, I L M Abdul Azerz, T Muetapha Lebba, A L M Othman Lebba Marikar, I L M Mohammed Usoof Alim, A O A Lathiff, S L A Careem, N D H Abdul Careem, A L Sago Lebba (Priest), P B M Cassim, A L M Shamsi Lebba Marikar, L Abdul Lathief, M L M Ahmed Marikar, Interpreter Mudaliyar, N M Mohammedo, A L M Abdul Lathief, S M Hadjee Cassim, M L M Magdoom Haji, A L M Abdul Rahman, A L M A Ajji Marikar, A L M Abdul Majeed, W M H Abdul

Jabbar, O L M Omer Lebba Marikar, B S Abdul Raheem, A L M Saik Ismail Aajee, P B Umbichey, M S Abmedo Lebba, O L M Abdul Hameed H N Saboor, P T Othman Lebba Marikar, A M Ismail Lebba Marikar, A N Colende Marikar, I L M M Meera Lebba Marikar, S L Mohammedo, S D Abdulla Alim Sahib, O L M Levena Marikar, A M Abdul Careem, P T M Ghouse.

Hadjee Mohammed Macan Marikar Effendi, was, on arrival, received by the Members of the Colombo Muslim Educational Society and escorted by them to the chair.

The proceedings commenced with the singing of Arabic hymns by the boys. The Secretary of the Colombo Muslim Educational Society (Mr I L M Abdul Azerz) then read the following

#### REPORT:—

On the 7th February, 1909, a meeting of the Colombo Muslim Educational Society, considered the subject of increasing the usefulness of the Zahira School established by the Society at Maradana, and of furthering Mohammedan education, and resolved to do among other things the following:—

1. To publish a paper as the organ of the Society, to further the interests of Mohammedan Education.
2. To convert the Zahira School into a College.
3. To establish in connection therewith an industrial school, and
4. To open in Colombo and elsewhere in the Island branches of the Zahira School.

That the "Muslim" has since been founded by the Society as its organ, and is now being conducted by it, is widely known. When the Society appealed to the Mohammedan Community for funds to give effect to their resolution, the following amounts were subscribed:—

	Rs.
Mr N D H Abdul Caffoor	... 2,500
Mr S L M Mahmood Hadjiar	... 2,000
Mr S L Naina Marikar Hadjiar	... 2,000
Mr I L M M Meera Lebba Marikar	... 2,000
Mr O L M Ahmed Lebba Marikar Alim	... 1,000
Mr O L M Noordeen Hadjiar	... 1,000
Mr H M Maosn Marikar (Ottoman Consul)	... 1,000
Messrs S L M Hashim and A L Hamid	... 500
Mr S M Hadjee Cassim	... 250
Mr A L M Samsi Lebba Marikar	... 250
Mr N D H Abdul Careem	... 250
	<b>R12,750</b>

Of the above gentlemen the following have so far paid their donations to the Treasurer of the Society, namely, Messrs A L M Samsi Lebba Marikar (R250), S M Hadjee Cassim (R250), S L M Hasheem and A L Hamid (R500), and N D H Abdul Careem (R250). To them the thanks of the Society and of the Mohammedan Community are due. When the Society was preparing to extend the building of the Zahira School, Maradana, with the view of making it a College and to build five houses in the Maradana Mosque premises for the benefit of the school, the Society felt the necessity of making provision to secure the Society's claim to the above premises. It is on those parts of the Mosque premises which the Society has taken on a lease for fifty years that the Zahira School and its houses stand. For the Society to possess those lands for that period, and to possess also in its own name the immovable property of the value of Rupees fifty-thousand which it now has, it has been found necessary to be incorporated by law. Therefore, before constructing further buildings on the said lands and acquiring further immovable properties, the Society approached the Government with a request to incorporate it. But the Government, owing to a misconception on their part as to the relation the Society bears to the general Mohammedan Community, have given an unfavourable reply. The Society is, however, preparing a memorial to His Excellency the Governor, setting forth the real history of the Society and the reasons that necessitate its incorporation, and trusts that His Excellency will after perusing it, agree to grant it a legal status by incorporating it by law. In the meantime the Society is giving effect to that part of its resolution which has reference to the opening of branch schools, and now begs leave to call upon Hadjee Mohammed Macan Marikar Effendi, to them the Secretary of the Society, to be present in the morning to preside on this occasion, to open

presence of the Mussalmans now assembled the branch of the Zahira School established by the Society in a quarter inhabited largely by Mohammedans, and in which the want of a Muslim school has long been felt. This institution, which will be known as the Zahira School, Layard's Broadway, opens with forty-six students, and the Koran, Arabic, Tamil and English will be taught therein, and religious instructions given. The Society proposes to establish two more schools of the kind in Colombo, provided that the requisite funds are forthcoming. A statement of the Society's accounts will appear as usual at the expiration of the year.

After the reading of the above Report, the Chairman declared the School open in a short but interesting speech. Speeches were also delivered by Messrs. S. Kathir, Mohayodeen Abdul Oader, and N. H. M. Abdul Cader, M.M.C. A vote of thanks to the Chairman, proposed by Mr. M. I. M. Ahmed Marikar. Interpreter Mudaliyar, and read by Mr. O. M. Meera Lebbe Marikar terminated the proceedings. After partaking of light refreshments the gathering dispersed.

## CATHOLICS AND THE Y. M. C. A.

(Ceylon "Catholic Messenger.")

A correspondent asks us the oft-repeated question whether Catholics may join the Y. M. C. A. Although this question has been more than once answered in the negative, certain Catholic young men are still trying to persuade themselves that they may join this Protestant Association without going against their conscience. They bring forward many specious pleas. "Surely," they say, "there can be no fault in joining the Y.M.C.A. We do not mean to patronise the religious side of it—to take part in its lectures, meetings, &c.; we have in view our moral, social, and physical advancement alone. Besides, we Catholic young men have no Catholic gymnasium, so essential now-a-days for our physical welfare, no Catholic reading-room, nor anything of the kind." Well, we answer that none of these reasons, however plausible they may be, can justify a Catholic youth from joining the Y.M.C.A.

The Y. M. C. A., it is true, is not one of those belligerent Protestant Associations which constantly wage war against the Catholic Church. It is a pacific, insinuating, winning, smiling, and mealy-mouthed Association. It appeals to the soft side of enthusiastic youth. It fascinates them by its sports, lectures, meetings, debates, reading-rooms, refreshment-rooms, bath-rooms, and forums. It opens its arms to every young man, no matter of what religion, and promises to procure him innocent distractions, harmless amusements, and agreeable companions, and to make the evening hours after his day's work pass charmingly by. But it is the spider in the fable. . . . A similar fate awaits the Catholic youth who allows himself to be caught in the meshes of the Y.M.C.A. Its "parlour" may be beautiful. Its sports, its reading-rooms, and refreshment-room may be delightful, but the conversation, the company, the atmosphere is Protestant, and his constant moving in such an atmosphere, even though he may not patronise the religious side of the Association, cannot but weaken his faith and slacken the ties that bind him to his religion. His joining the Y.M.C.A. is a step in his life.

## "BUDDHISM" IN THE KANDY TOWN HALL.

—The representatives of the ratepayers of the Kandy Municipality will doubtless have questions to ask at next meeting with reference to the letting of the Town Hall for the purpose of vilifying leading Kandy residents in public, under cover of depreciating their religion and exalting the peculiar "Buddhism," so-called, of the discredited and ill-informed Irish visitor from Burma. No doubt the Chairman is in a difficult position in the matter of withholding permission from applicants who are ready to pay the requisite fee for the use of the hall for a public "lecture"; and possibly the principal in this case did not reveal himself? In any event, the facts ought to be brought to light.

# INDEPENDENT

## Letters to the Editor.

### THE SPREAD OF BUDDHISM.

SIR,—The present discussion does not seem to me to be likely to lead to any fruitful results; and I have, therefore, no desire to continue it, my remarks had reference only to the spread of Buddhism in the West, and it is inevitable that there should be much diversity of opinion regarding the power and extent of an intellectual movement which is yet, so to speak, in its infancy. Our views naturally become coloured by our prejudices and any discussion on such a subject will present the unedifying spectacle of a wordy warfare consisting of confident assertions on the one side and equally confident denials on the other. The vital question, as everyone can see is not whether Buddhism is spreading, but whether it is true; but it is obvious that such a subject cannot very well be discussed in the pages of a daily news paper occupied with the temporal concerns of life. I regret to find that the statement made by me in the concluding portion of my last letter has given rise to some misconceptions as to its meaning. When I say that there is no serious conflict between Buddhism and Christianity, I do not mean that the two religions are so exactly alike that either of them could indifferently be substituted for the other. I should not be a Buddhist if I held any such view. Every Buddhist believes that the religion which he professes contains the absolute truth, but it does not follow that any other religion, which, according to him is but a partial expression of the truth, should, therefore, be regarded by him as being hostile to his own creed.

Kegalle, Oct. 10.

J. R. MOLLIGODE.

## Galle Buddhist Theosophical Society.

### XXIX ANNIVERSARY MEETING.

The 29th anniversary meeting of this Society was held at the Mahinda College hall on Wednesday last at 5 p.m. Those present were Messrs H. Amarasuriya, D. O. D. S. Gnanasekera, M. S. Gunaratna, F. L. Woodward, D. W. Subasingha, D. Dahanayake, A. D. Jayasundera, G. S. de Silva and D. J. Subasingha.

The minutes of the last meeting were read and confirmed. The office-bearers having retired, the following were elected for the ensuing year:—President and Manager of Schools, Mr. H. Amarasuriya; Vice-Presidents, Messrs. A. D. Jayasundera and K. C. Juana; Treasurer, Mr. D. Dahanayake; Secretary, Mr. D. J. Subasingha; Assistant Secretary, Mr. G. S. de Silva; Auditor, Mr. M. S. Gooneratna; Trustees, Messrs. D. O. P. Weerakoon, James Amarasuriya, G. P. Weerasakera and F. L. Woodward.

The annual reports and accounts were submitted by the Manager of Schools, the Principal of the College, the Treasurer and the Secretary.

LECTURE AT THE SARASWATI HALL.—The Irish Buddhist Priest, U. Dharmmaloka, will lecture at the Saraswati Hall on "Credentials of the Critic" on Monday, the 4th October, at 5-30 p.m. All Buddhists are invited.

LECTURE AT BORELLA.—A lecture will be delivered under the auspices of the "Borella Sathyadhara Society" by the Irish Buddhist Priest, U. Dharmmaloka, at the Borella Tillekeratuarama Temple on Monday, the 4th instant, at 8-30 p.m.

## "YOUNG WOMEN'S BUDDHIST ASSOCIATION."

SIR.—I have no doubt that you will kindly allow us women to fight for the suggestion which my religious feelings prompted me to bring forward in the columns of your valuable journal, the *Morning Leader*, until this movement is successfully carried out. Now so many have been writing to you to show the Buddhist public what a great necessity is a "Young Women's Buddhist Association" at this present opportune time; and I doubt not that we shall be able to read in your paper ere long the grand doings of a "Young Women's Buddhist Association" in Ceylon.

This Association, of course, is intended to include Buddhist females of all stages, and I hope all married Buddhist ladies will jointly help towards its welfare. The ladies at outstations need not be backward, because we are trying to build up this Association in the heart of Colombo. As you will see, I am myself living away from the city of Colombo, and I earnestly appeal to the Buddhists at outstations also to help to bring this Association to a footing.

Please allow me to thank "A Buddhist Girl" of "Palm Grove," Demettagoda, for the very encouraging letter which appeared in your paper of yesterday's date, in support of my suggestion. I had occasion to thank the other supporters in my last letter, and I only hope they will continue to work in every possible way to form an Association of Buddhist females without delay to work for our enlightened religion.

In concluding, please allow me to say that I have no doubt that Mrs. Higgins of Musaeus School must have read all our letters on this subject, and it will be a very good thing if she will relieve our minds by informing us through the medium of your paper whether she has made up her mind to start this Association.

Buddhist ladies! Here is our friend the *Ceylon Morning Leader*, the same equal friend of all religionists: why not give expression to your desire in the columns of our friend to whom the whole Buddhist community should offer their thanks for permitting us to discuss our religious matters in it.—Yours, etc.,

"A BUDDHIST LADY."

"Lowly Villa," Mount Lavinia, Oct. 23,

## VIDYODAYA ORIENTAL COLLEGE.

### THE REPORT OF THE VIDYODAYA PIRIVENA.

*Ceylon Morning Leader* 0512, 1909  
FOR 2452, B. E. (1908, C. E.)

The following report was read at Saturday's prize-giving:—Your Excellency,—In offering to your Excellency a most hearty welcome on this your Excellency's first visit to this institution, I have thought it advisable to place before you a brief history of this Oriental College, called the Vidyodaya Pirivena.

This College was started for the teaching of Oriental literature and Buddhism in 1873 by thirteen Buddhist gentlemen who formed themselves into a Society called the Vidyadhara Society. The suggestion to found the College came from the late Don Philip de Silva Epa Appahamy, and the late Andris Perera Dharma Goonewardane Mohandram came forward and offered this land as a free gift to the priesthood and also bore a large part of the expenses of the buildings.

At the first prize-distribution under the presidency of Sir William Gregory in 1876 the progress of the College was so satisfactory that it moved him not only to express his appreciation of the work done, but also to allow a grant of Rs. 600 a year towards the expenses of the work.

By 1879 the College had progressed so far that Sir James Longden, who presided at the prize-distribution, was advised by the then Director, Sir Charles Bruce, to increase the grant to a thousand rupees. Since then the

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Governors of this island have taken a special interest in the welfare of this institution which has done so much to further the study of Buddhist and Oriental Literature.

From the beginning, the institution has been popular both with the priesthood and the laity. The number of students attending classes now is 230, of whom 180 are Bhikkhus. The resident students number nearly 50 Bhikkhus and 25 lay students. Besides, a large number of candidates preparing for the Notarial and Government Clerical Examinations also

### COME HERE FOR SPECIAL STUDIES.

The subjects taught in the College are Buddhism, Pali, Sanskrit and Ela. The lay students study principally Ela, Sanskrit, and Ayurvedic Medicine, but only a few take part in the Government Oriental Studies examination, which is held once in two years.

At the "Oriental Studies" examination of 1907, five students out of six presented passed with distinction.

The teaching staff consists of seven Bhikkhus and a lay Arithmetic teacher.

The weakest subject of the students is Arithmetic, but I hope that in the future it will show better results.

Foreign students come from Japan, Cambodia, Burma, Chittagong, Calcutta, Siam, and Gujerat. At present there are three such from Benares, one from Japan, and one from Chittagong. Mahamahopadhyaya Satis Chandra Vidya Bhansana M.A., Ph. D., Principal-Elect of the Calcutta Sanskrit College and a man of deep learning and high attainments has been sent here by the Government of Bengal to further prosecute his studies in the Pali Buddhist Philosophy.

The Bhikkhus after leaving this institution have in their turn founded many Pirivenas throughout the island, and have helped me in passing on the torch of Oriental Scholarship. The training they receive here has besides helped them in spreading the religion in different parts of the country and considering that the revival of Buddhist learning in a systematic way

### HAS BARELY LASTED HALF A CENTURY,

the work done by my pupils is satisfactory. Daughter Colleges of this Pirivena now exist in Kandy, Galle, Bentota, Anuradhapura, Matara, Ratnapura, Badulla, Ratmalana and in several villages. Two students from Calcutta, Kosambi and Punnananda; who finished their course here a few years ago, are now holding Pali professorships in two Colleges in Calcutta. Pannatissa, a distinguished old boy from Chittagong; is the Principal of a Pali College there, and T. S. Tachibana, a Pali student here for several years, is now a professor of Pali in Japan.

I may here mention in passing that in the time of Sinhalese Kings every village temple had a school to impart secular education to children, which had a very beneficial effect in maintaining the national traditions which are helpful for the progress of a nation so historic and ancient as the Sinhalese race. But with the establishment of Government village schools, the Pansala schools went into decay and the tie that bound the children with the heads of the national church was severed.

If Government can encourage Temple education and popularise it, it will be a step in the right direction towards the solution of the crime problem in Ceylon.

Of the lay students that leave annually many have become successful practitioners of Indian Medicine, and several have become teachers and authors.

Attached to the College are two debating societies for Bhikkhus and lay pupils where subjects dealing with Oriental Literature and Buddhism are discussed. The Oriental Library contains a very valuable collection of books, including some rare Old Manuscripts and European publications on Oriental Literature and Buddhism.

THEIR VALUE TO THE STUDENT IS INCALCULABLE.

His Majesty the King of Siam has been pleased to endow a scholarship in his name. It is awarded to the best clerical student of the year. The original sum deposited suffered

a loss on the failure of the Oriental Bank and the amount recovered has been deposited in the Savings Bank.

Of the other special prizes, the Hon'ble Mr Obeysekere is giving one to the best Sanskrit Scholar.

Mrs D O G Attygalle Lamaeteni, a prize for proficiency in the Vinaya in memory of her son the late Mr F D Attygalle.

The Dharmagunawardene Prize by the Anagarika Dharmapala for Sinhalese in memory of the late Dharmagunawardene Mohandram, and the Piyaratana prize by Mr D D Pedris for the best scholar in Abhidhamma or Buddhist philosophy in memory of the late Pannila Piyaratana Priest.

The New Danassala or Refectory in memory of the late Don Carolls Hewavitarna Mudaliyar has been completed by his son.

I have to thank one of my old pupils, Mr J P Jayatilake, Medical Practitioner, for an "Arogya Sala" or Convalescent Hall built on the premises for the use of Bhikkhus.

I have to record with regret the deaths of Rev. Mabotuwane Siddartha, who had been one of my assistant teachers, since the founding of this College and Pannila Piyaratana, one of my most promising pupils.

Death has also claimed Mr S P D Gunewardane Mohandram,

#### THE LAST OF THE ORIGINAL THIRTEEN FOUNDERS.

The number of pupils is yearly increasing, and the expenses and accommodation for the pupils is getting insufficient. No fees are charged. The expenses are met by the Vidyadhara Society and from a portion of my income set apart by the trustees for my personal use, as High Priest of Sri Pada commonly called Adam's Peak. But even these and the Government donation, I find are not enough to meet the growing expenses.

It is my pleasing duty to express my gratitude to Rev. H Devamitta, the second High Priest for the extremely cordial help he has given me throughout the best part of his life and to Rev. M Nanissara, the vice Principal, who has aided me most admirably in the discharge of my duties.

I have also to thank Rev. Bhalpola Deva-rakhita and Kahawe Ratnasara, who have helped as assistant teachers for the last ten years. I have also great pleasure in thanking all the donors of the prizes. My heartfelt thanks are also due to the Vidyadhara Society who are carrying on the traditions of the Original thirteen and to whose cordial co-operation the success of this Institution is principally due.

In conclusion I beg to thank the Ceylon Government for the help it gives to the College and also to convey to Your Excellency my hearty thanks for encouraging Oriental Scholarship by your gracious presence here to-day.

H Samangala, Pradana Nayaka of Western Province and High Priest of Adam's Peak. Principal.

Malgakanda, 9th Oct., 1909.

#### LIST OF PRIZE-WINNERS.—1908.

Class I, 1st prize, Arukgoda Dhammarakkhita; 2nd prize, Kirilapane Wimala.

Class II (Div. 1), 1st prize, Wekada Saddhananda; 2nd prize, Dikwelle Sudhota.

Class II (Div. 2), 1st prize, Mapalagama Chandajoti; 2nd prize, Mabopitiye Pannananda.

Class III (Div. 1), 1st prize, Bengamuwe Sumanatissa; 2nd prize, Galle Revata.

Class III (Div. 2), 1st prize, Aparakke Siddhatha; 2nd prize, Wellpitiye Devananda.

Class IV, 1st prize, Karandenlye Nanakusala; 2nd prize, Wellgama Medhananda.

Class V, 1st prize, Dikwelle Pannasara; 2nd prize, Pahalagama Saranapala.

Class VI, 1st prize, Happawana Saddhananda; 2nd prize, K. Sumanatissa.

Class VII, 1st prize, Karandenlye Wimalasiri; 2nd prize, Girikola Pannasena.

Class VIII, 1st prize, Dummala Denlye Medhankara; 2nd prize, Murud Denlye Pannananda.

Class IX, 1st prize, Narigama Devarakkhita; 2nd prize, Walgampola Piyaratna, Welltota Aryawansa.

LAY PUPILS.

Class I, 1st prize, L. T. Telenis.

Class II, 1st prize, H. R. Gunawardhana; 2nd prize, K. M. Fernando.

Class III, 1st prize, W. S. Soloman; 2nd prize, N. D. Marthenis.

Class IV, 1st prize, N. D. Abraham; 2nd prize, D. S. Sagaris.

Class V, 1st prize, W. G. D. Francis; 2nd prize, E. B. Fernando.

Class VI (Div. 1), 1st prize, E. Sadiris Perera; 2nd prize, M. S. Perera.

Class VI (Div. 2), 1st prize, D. K. Bandara.

Class VII, 1st prize, B. Don Willam; 2nd prize, Pedrik Sinno.

Class VIII, 1st prize, T. W. Gunawardhana; 2nd prize, H. M. Abeysingha.

Sanskrit prize (donor the Hon'ble S. C. Obeysekera), H. R. Gunawardana.

Sinhalese prize H. R. Gunawardana

Arith. Class VII, 1st prize, P. B. Abeyananda

" " VI Wittiyala Ratnapala

" " V W. S. Soloman

" " IV W. Peter Sinno

Arith. Class III { D. Medankaea  
K. Ratnajoti  
L. Sumansjoti  
R. Sasanalankara

Pali Grammar 1 Hara Govinda  
2 Becharadasa

[The list of special prize donors and winners was given in our issue of yesterday.]

PROFESSOR VIDYABHUSANA, M. A., PH. D.

The following is the address delivered by Professor Satia Chandra Vidyabhusana M. A., Ph. D.:—Your Excellency and gentlemen,—I consider myself greatly honoured being asked to speak a few words on this auspicious occasion. The Vidyodaya Oriental College occupies a remarkable position among the Collegiate monasteries of Ceylon. It teaches Pali and Sinhalese up to the highest standard and imparts respectable knowledge in the Sanskrit literature, grammar and rhetoric as also in the Indian system of mathematics, astronomy and medicine. English is taught to the lay pupils in the English School attached to the College; and it is in contemplation to open special classes for teaching English to the Bhikkhus in order to acquaint them with the elementary principles of Western philosophy and science. The College is led mainly by clerical pupils, but there are also laymen and miscellaneous students who belong to different persuasions, nationalities orders and grades. It may in time be the training ground for advanced students from England as the problems for Oriental studies now engage the serious attention of the British Parliament. As for me I have come here crossing thousands of miles by land and sea to receive instructions from a pious sage—I mean the distinguished Principal of this College—whose profound scholarship especially in Pali and Buddhism is well known all over the globe. It would, I am afraid, be sheer impudence on my part to make any observation on

#### THE EXCELLENT MANAGEMENT OF THIS USEFUL INSTITUTION.

I shall therefore content myself with offering my sincere congratulation to the robed and unrobed youngmen on the prizes they have earned in their intellectual competition during the last year. I am greatly pleased to find that the old monastic system of education still survives in this island. It is the remnant of a system which has kept Buddhism alive for the last twenty five centuries. Every body knows that the sublime teachings of Buddha as contained in the Pali literature reached Ceylon about 254 B. C. Since then these have been perpetuated mainly by oral traditions by generations of Buddhist monks called Bhikkhus. These are people who voluntarily leaving their home and abandoning all that are near and dear to them take the vow of celibacy and poverty with the main object of acquiring true knowledge for themselves and spreading knowledge to others. Their residence is called a monastery, in Pali Sangharama or Vihara, which contains besides a hot-tree, a temple and a pagoda, a large number of cells for the accommodation of pupils. They earn their daily meal by begging unless lands yielding sufficient income are granted to their monastery by rich men or kings. Freed from all cares and anxieties they pass their days in



deep studies which are interrupted only occasionally by their visit to the bo-tree, temple or pagoda which they do for reviving holy associations. As a result of this system of isolated life in the monastery there has come down to our time the vast treasure of Pali literature which is so much valued by students of

#### RELIGION, PHILOSOPHY, AND HISTORY.

The famous Chinese pilgrim Hwen-thsang who visited India in the 7th century A.D. mentions a story which illustrates the efficient character of the education imparted in monasteries in the olden days. It is stated that a certain Brahmin was once severely beating his little boy when a Buddhist Bhikku arrived. On inquiry it was found that the boy was being cruelly punished for not being able to commit to memory the Sanskrit rules of Panini's grammar. The Brahmin was so much offended that he even offered the boy to the Bhikku saying that he did not like to maintain one who was a disgrace to his family. The Bhikku in reply told him that that boy of his was Panini himself reborn. But his words were of no effect. At last out of pity the Bhikku took the boy away and

gave him shelter in his monastery. There he lived unmolested without being asked to read or write. After a short while, however, the boy following the examples of Bhikkus and imitating their strict methods of living began, out of his own accord, to get up from bed very early in the morning and to earn his meal by begging, applying himself in his leisure hours to study and meditation. In a few years he completely mastered the entire system of Panini's grammar and became an expert in other branches of learning to the great delight of his parents and kinmen. The intellectual and moral progress of India and its adjoining countries is to a large extent due to the monastic establishments that abounded in olden times. I hope that there is none here who has not heard of the famous monastery of Nalanda in Behar. It flourished during the early centuries of the Christian era. The monastery had in its possession 200 villages bestowed upon it by kings of different generations. All expenses were paid

#### BY THE PRODUCE OF THESE VILLAGES.

In the monastery there were three hundred apartments with more than three thousand resident monks. They were very strict in observing the rules of Vinaya and were looked up to as models by all India. Learning and discussing they found the day too short, day and night they admonished each other, juniors and seniors mutually helping to perfection. Learned men from different cities came to Nalanda to acquire renown, and some persons even usurped the name of Nalanda students in order that they might be received everywhere with honour. These who came from abroad to enter schools of discussion were first examined at the gates. The monastery had six gates which were guarded by distinguished scholars. The post of a gate-keeper was a very honourable appointment which was to be confirmed by the king himself. Persons, who were fortunate in getting through the trial at the gates, had to undergo another test as a preliminary for admission into the hall of discussion. The problems that they had to face at this stage were so very difficult that many had to withdraw. Not more than two or three out of ten succeeded in taking part in the actual debate. The very few who could distinguish themselves in it were presented with Pandita's cap and their likeness in paint were preserved on the walls. The library of the monastery consisted of three grand buildings each nine storeyed high. Books copied by pupils who excelled in the art of writing were kept in good order in racks labelled with fly-leaves. The students at Nalanda were mostly monk who acquired learning not for money considerations but for its own sake. Last year I had the honour of visiting several old Tibetan monasteries in Sikkim where I was struck by a similar

#### UNSELFISH DEVOTION FOR LEARNING.

I may mention in particular the monastery at Pamlangchi which stands on a steep solitary

hill facing the eternal snow of the Kangchenjunga peak of the Himalayas surrounded on two sides by the silvery streams of the Teesta and Rungcet. The monastery several storeyed high is built on the plain of Nalanda with excellent location of the prayer hall, library room, meditation chamber etc. There I heard of Tibetan monks called Lamas freed from all family associations confine themselves in the pursuit of knowledge in the meditation chamber attached to the library ~~room~~ without anybody knowing what they eat or how they live. There they master the enormous collections contained in the library, and after 40 or 50 years come out to the public with a wooden board fastened round their chest labelled as "a living encyclopedia" in which are to be found ready answers to all questions on history, philosophy and literature of India, China, or Tibet. Their learning is liable often to be undervalued as it is of very little profit to the outside world. But in reality it is not so. It is due in a large measure to the Lamas' proverbial thirst for knowledge that we have got in Tibet the two gigantic collections called the Kangyur and the Tangyur which embody Tibetan version of thousands of Buddhist and non-Buddhist works the Sanskrit originals of which are now mostly extinct in India. I shall now make a brief reference to the educational work carried on by the Buddhist monks outside the monastery. In ancient times they were the most powerful agents in disseminating knowledge to the masses. Their activity as missionaries was often displayed in the most inhospitable regions. As for an instance let us think of central Asia two thousands years ago. The vast regions round the desert of Gobi were at that time inhabited by beings who were

#### THE MEETING POINTS BETWEEN MEN AND

#### BRUTES.

Buddhist missionaries through Kashmir, Nepal and Assam entered upon enterprises to invite these ferocious cannibals to the humane society of Buddha. They had no fund except their begging bowls and no companions except their yellow robes. Hundreds of them must have been killed by lions, tigers, and panthers, hundreds must have succumbed to the inclemency of the weather and hundreds must have died for want of food and drink. History has taken no notice of them. But the few that succeeded in actually reaching the goal worked miracles. The whole of Mongolia and Siberia accepted Buddhism, welcomed universal brotherhood and realized the grandeur of the doctrine "Do not kill." The activity of the Buddhist monks was displayed in another direction. Many of them were good physicians, and it was a self-imposed duty with them to walk from door to door and from one country to another for prescribing medicines. People were exceedingly pleased to receive medical advice from them as they were healers not only of the body but also of the mind. Of the itinerant physicians the name of Arya Nagarjuna stands as the foremost. His medical works have come down to our time. He is recorded in old books to have often left recipes for diseases inscribed on pillars in the public streets in order that people might consult them even in his absence. The Buddhist monks were of service to men in many other ways. Even now they are the ornaments of human society maintaining as they do the highest standard of morality, unselfishness and forbearance. I believe I have spoken enough to show that the monastic education

#### RESTS ON A VERY SOUND BASIS.

We cannot imagine a more quiet and sacred centre of learning than a monastery which is destitute of all temptations, and it is also impossible to find a more faithful body of custodians of ancient learning than the monks who devote their whole life to study and sacred meditations. But I think I should not omit to mention here a charge that has been brought by some critics against monastic education, viz. that it is entirely religious in character. The secular literature, should, according to them, be quite distinct from the religious literature, the former being suited to all while the latter to a few only. In reply it may be pointed out that in ancient

times almost all nations built by their literature on the basis of their religion. The Vedic literature of the Brahmins, the Prakrita literature of the Jains, the Hebrew literature of the Jews and the Zend literature of the Old Persians are all religious in their essence. Even in Medieval Europe the literature was to a certain extent a mere instrument for demonstrating the dogmas of the Christian church. The Greeks and Romans were perhaps the only nations that founded a system of secular literature which had nothing to do with religion, Happily in

the case of Pali, the charge above-mentioned counts for nothing as the bulk of that literature is purely moral and historical in character. The Pali courses in the Vidya-daya College are so framed that they satisfy the varying wants of the clergy and the laity. The Sanskrit and Sinhalese text books that are taught in the institution

ARE OF COURSE ENTIRELY SECULAR.

Every one present here must have been greatly moved by the annual report of the Principal just read in which the venerable old man refers in most pathetic terms to those of his old pupils who have helped him "in passing on the torch of oriental scholarship." He is truly a successor to the line of distinguished monks that are the glory of the east and his untiring zeal for spreading the light of knowledge can not be too highly praised. I have now a most pleasant function to perform. His Excellency Sir Hugh Clifford, is known to be a strong supporter of oriental learning, and his gracious acceptance of the Presidential chair this evening is a fresh instance of his sympathy for Buddhist education. I therefore on behalf of the Vidya-daya Oriental College offer our grateful thanks to his Excellency and conclude my humble address with the following Sanskrit Stanzas:—[The professor here read some Stanzas and said the translation was as follows:—]

"O wise Ruler of men, do not think that the Bhikkhus are thy unprofitable subjects because they pay no income-tax; in reality they do pay thee something which is priceless, for our Manu says that the rulers by protecting ascetics receive from them one-sixth part of their piety and merits as tax. O noble sir, thou art the representative of that most powerful king of kings whose empire on earth is blessed with constant light, for how can gloom exist there where the sun ever busy in dispelling darkness never dares to set? coming from the centre of lights and being distinguished as a historian thou art, O enlightened Governor, well aware of the value of education and the influence of holy lives; in that respect there is nothing to say, we only pray that long life, continued success and uninterrupted peace may attend thee. (Applause.)

MR. OBEYSEKERE SPEAKS IN SINHALESE.

The Hon. Mr. S. O. OBEYSEKERE speaking in Sinhalese said:—This audience has already heard two speeches. From both one point was fully established, namely the absolute necessity for an institution of this sort. Good reasons were given therefore, but I am going to give other reasons to the same purpose. I was up till now thinking of obtaining the permission of His Excellency to make my speech in English rather than in Sinhalese, because I thought if I attempted to address a learned gathering like this in Sinhalese I might raise a smile, I got into this predicament because I learnt English at school and I am afraid, I did not attach the importance I should have, to the learning of my mother tongue. Therefore I wish to endorse the point emphasised by the two previous speakers that one should, before everything, study his mother tongue and what appertains to it. (Hear hear.) His Excellency has told you that on the occasion of his making a speech at the Royal College, some people took the opportunity later to criticise him and find fault for doing or not doing certain things. But I make bold to say that everyone here present will endorse everything His Excellency said on that occasion. It is very seldom indeed that from a gentleman who comes from another country we get the opportunity of hearing such sentiments. But whatever he does here it certainly is like honey poured gently into our ears because what he

does say embodies what is dear to our hearts. It is therefore my earnest hope that all the parents of this country will take it to their hearts to teach their children their mother tongue

IN PREFERENCE TO ALL OTHERS.

that while all others are not neglected the Sinhalese should teach their children the Sinhalese language and the Tamils the Tamil language. I was at one time rejoiced to hear that Government was going to make the teaching of Sinhalese in schools compulsory. If such a thing does come to pass it would be a step in the right direction and one that would rejoice many people. There are many professions in Ceylon and people are engaged some as lawyers, others as physicians, yet others as traders and in other walks of life. Most of those people while engaged in their different pursuits have to come across the people of this country and hold converse with them, and if these gentlemen will not be able to understand the native of the country who wishes to do business with him he will not be able to do full justice to himself. And therefore I say that whatever be the profession to which a man many belong in this country it is incumbent on him that he should know the language of the country. That desirable state of things can certainly never come to pass unless the teaching of vernacular education becomes compulsory in our Educational System. There is a wrong impression afloat that the education imparted in this institution is for the priesthood and not for the laity. But on looking at the prize list I find that laymen have carried off no less than twenty-six prizes and priests only twenty-three. Therefore that wrong impression must be considered as exploded from to-day; because it is plain from the prize list that both priests and laymen receive the same education here

AND DERIVE THE SAME BENEFITS.

The Government of Ceylon spends R200,000 every year on the education of the country. But the total vote on account of education is R1,118,691. Therefore what is spent out of that amount for the teaching of vernacular languages is R200,000 which comes to about one sixth of the whole. Mr. Harward interrupted, saying that the figures quoted were not correct. These are from Mr. Harward's own report. We will, however, allow that to pass. But supposing the figures I quoted are correct, taking that as the hypothesis, it follows that Mr. Harward agrees with me that the actual amount spent on education is absurdly small. However, let that pass. We always find in high official positions in the Colony that the gentlemen who fill such positions, like His Excellency, have heartfelt sympathy always for the people of the country; and the coming of His Excellency here to-day is an auspicious occasion for us and one for our universal rejoicing (applause).

MR. P. E. PIERIS, (O. C. S.)

Mr. Paul E. Pieris spoke in English saying, he recognised as fully as the Hon. Mr. Obeysekera had done of himself, how weak he was in Sinhalese. He had started from Kurunegala with the intention of speaking for thirty or forty minutes but seeing that their Chairman was the President of the Royal Asiatic Society where the five-minute rule, with regard the speakers, had been enforced, he would not attempt to infringe that rule. It gave him great pleasure, he said, to come there that afternoon and stand on that historic spot for where King Raja Sinha watched the great siege of Colombo. Proceeding to speak of the great and good work done by the Buddhist monks of old, the speaker pointed out that it was the yellow robe which had held steadfastly before them the flickering flame of Oriental knowledge and learning through all the time of stress and trouble. And the true inwardness of the Sinhalese was contained in that doctrine and that teaching which the great teacher and his followers were declaring in that country. The speaker then referred to the liberality of the Sinhalese Kings in the matter of religious and educational beliefs. After what they had heard that afternoon from His Excellency it was not necessary to discuss the point which was always dear to him—that was if the oriental desired to regenerate himself

and not in another's. The English, however sympathetic, large-hearted, and well-intentioned they might be, could not see them or know them as they saw and knew themselves. They visited England and were received warmly and generously and welcomed to their homes and shown everything. But it was not so with the Oriental people. It would never be so with the Oriental people. What was the use of their standing aside and saying Government had not done this or done that? They had got to put their best foot forward if they wanted to progress and not get others to come and lead them by the hand. They had got intellect, knowledge and all the accumulated love of untold generations of eastern sages. Why should they not use it for the benefit of all? In conclusion the speaker referred to Buddhist Temporalities. He instanced the case of the Sinhalese Kings who after turning Christian, with one stroke of his pen turned all the low-country Temporalities to the Portuguese. In the present day the British Government conserved the Temporalities in the Kandyan Provinces. But what was the good of it? Who was it, he asked, who took the precious gems from their sacred shrines and substituted in their place bits of glass? Could they tell him it was not a Sinhalese who had done that? Sinhalese Buddhist! Who took the tiles from the Devale and put them over the roof of his own house? Was it not a Sinhalese Buddhist? That was what was being done, and there they were saying they had no money with them to carry on their work. Let the curse of the God whose temples had been depiled, would rest on the desecrators, and the families of those who robbed those shrines and temples would undoubtedly be extinguished. He could point out instances where the families of those who had robbed Temples had been extinguished. If they had the Pansala scholars imbued with a sense of their rights, and of what was right, they would with one imperious voice command that those persons who were appointed to the trust of their shrines and temples should be men of common honesty, men who would not grasp all the money that came into their hands. They would then have abundance of wealth at the back of the Sinhalese for the development of the Sinhalese race (Applause.)

## INDEPENDENT

### Letters to the Editor.

THE ANAGARIKA DHARMAPALA AND CASTE.

"Makiyana vaden reea  
Kivibuma danthi ganna dosa  
Danna tenata misa  
Vesesa nodenay ruan tatu lesa."

KAVYASEKARA,

SIR,—Of all your numerous correspondents who have written to your most valuable journal on the subject of caste, none is less qualified, or none is more disqualified, to proffer us advice than Mr. Anagarika Dharmapala of the Maha Bodhi Society fame. While in theory he professes to be an implacable enemy to the oppressive institution of caste, all the time he preaches homilies on the advisability of discarding all senselless and artificial distinctions created by that nefarious and meaningless system, he has been not only one of the most active supporters of his own caste, but a most diligent reviler, an industrious defamer and a sedulous detractor of the Visvakarma caste. Writing to "Sandaresa" in the year 1900, under the heading "Majjima Janapada Wasingey Edahilla" he made a violent onslaught upon the caste and art of the Visvakarma. Addressing them, "Oya Badallunta," and other offensive language. What could have possessed this religious propagandist to have had recourse to such mild, gentle, winning, ingratiating salutations, in addressing a harmless section of his countrymen it is difficult to say, excepting that that is the polite language which his caste men adopt in addressing the Visvakarmans. Such urbane greetings might perhaps come within the preserves of Mr. Abey-

koor; but with the sacred character of an Anagarika Dharmapala, with the sacred personality of a homeless custodian of a Buddha's exalted dharma, they are utterly incompatible. He has to my great astonishment and disappointment exhibited a singular proneness to seek malicious pleasure from the confusion and vexation of others. Religious teachers should take care to refrain from such ordinary human frailties which are coloniated from the exaltation of their character. Mr. Dharmapala does not seem to have succeeded in battling against that simple human weakness. His great Lord fought and overcame ten such maras, but it is disappointing to perceive that the disciple has not been able to combat and overcome even one. Even in his last letter, he has unknown to himself fallen a prey to the constitutional infirmity of his and has recounted some offensive episode, of Visvakarmaya being hair-dresser. The mention of that incident was singularly out of place in a communication, obviously intended to inculcate a moral lesson, and its presence there defies all rational explanation (excepting on the ground of an iniquitous wish, a malicious pleasure a malignant intention of offering, a gratuitous insult to the Visvakarmans. The cropping of the hair of Gautama, by Visvakarmaya, was perhaps intended as a sort of parting Parthian shot to annihilate the Visvakarmans. If so it missed the mark, it seems to me that there was not much harm or shame even to Visvakarmaya in performing the duties of a tonsor to the great Siddhartha on the day of his great renunciation, for the reason that that prince and all his successors claim descent from that God whom Mr. Dharmapala attempts to slight. At the time he wrote that story Mr. Dharmapala knew that it is false because the truth is that Siddhartha himself cut off his hair, and yet he gave publication to that false story. The plain construction is that he did so to disparage the Visvakarmans. Mr. Dharmapala seems to me to be a man ungrateful beyond all ingratitude. The Visvakarmans gave him an illustrious line of Kings to govern his country, the Visvakarmans gave him an all-honoured, an illustrious, religious reformer to show him the way of salvation from the miseries of existence. "Ingrato homine terrapapis non creat"; the earth produces nothing worse than an ungrateful man—And Mr. Dharmapala is that man. But what I want to ask him is having conferred upon us the honour of so round an abuse. With what right or propriety does he assume to himself the role of the moral preceptor towards us? Does he not know that:—

"Ova denn Satha hata

Tama Sammathahi pihita sita"

Does he not know that

"Dusiitha danna dena ova

Veddan Kiyana bana veni"

Does he not know that

"Lova Kowrun oovath

Avaman nokara baadeth"

Does he not know that

"Anagaya Mnesu Katha

Kniriobas nokiyawoowa nasital"

Mr. Dharmapala seems to be an utter stranger, an absolute alien to those gems of moral thought and yet he presumes to teach lessons of morality to others. "That a Brahmin does not drink water from a Visvakarma." Is this the language of pity, of politeness, of conciliation, of a custodian of the Dharma? Is this the winning gentle talk of a Dharmapala? For shame! For shame!

By Brahmin I suppose this gentleman means a modern Go-Brahmin. If that is so he is correct. Unmeasured and implacable is the hatred that exists between the Go-Brahmin and the Visvakarma. For hundreds of years there has been an animated war between these two sections of people for supremacy in Hindoo Society. They revile each other as pariahs. Should Mr. Dharmapala devote a little to the study of the origin of those Brahmins and Visvakarmans, he would discover the contentment of the Visvakarma to be founded on truth, but that of the Brahmin based on falsehood. The fifteen progenitors of the modern Go-Brahmins from Vashista at the top to Sownaka at the bottom, were all men of very low origin. Not so the ancestors of the Visvakarmans. They were the real original Brahmins mentioned in the Vedas, and at their head stood Manu, the great Law-giver of antiquity, who was a Visvakarma by caste, and a blacksmith by occupation. It was to him that even Mr. Dharmapala's great Lord Buddha traces his descent, and if it is a shame to be descended from such a source, it is a shame which no honest man need be ashamed of.

Similar is the hostility that exists between the Gois and the Visvakarmans of Ceylon. It is relentless and remorseless. I am perfectly well acquainted with Mr. Dharmapala. He is a gentleman of the Goiwans, and in recounting the story of Visvakarmaya performing tonsorial duties to Siddhartha, he only exhibited a shade of that congenital hatred which is the heritage of his caste. They too revile each other as pariahs, and their hatred is likewise deeprooted and undying.

But this I know full well, that Mr. Dharmapala learned as he will not deny the fact that the Gois of Ceylon are endras by undoubted authority.

From what I have already said Mr. Dharmapala might derive a profitable lesson for his future guidance, but for such dreadful bores as Mr. Abeykoon and Historians there is no earthly hope. They will live and die in error. I repeat that the Uddala and Bhuridatta jatakas of the most eminent scholar Panditha Prakrama Bahu the great; the Poojawaliya of the celebrated priest Mapurapada; Saddharmalankara supposed to have been written

by Arabhath; Yegarathakara, the old parapa of Werahambira and the Purana Namawaliya of the great Nallurutunga. I contended that the opinion of these eminent men and authorities must be accepted as conclusive. There is not one authority in the whole range of Sinhalese literature to prove that the Visvakarmans are chandalas. Neither are they by descent nor are they by occupation which Mr. Dharmapala's great Lord described as "Ageriya Sippan" noble sips, deserving to be called by that offensive name. The application of that word to the Visvakarmans is a creature of Mr. Abeykoon's uncontrollable temper.

Mr. Dharmapala finds fault with me for upholding caste. That accusation argues an absolute unacquaintance with my pronounced opinion on that subject. I have always said that caste is a crying evil. It has created an insurmountable barrier against cohesion and commerce amongst the people of the same country, and it has alienated their affections. Does that language breathe any spirit of friendship for that oppressive institution? Caste is a howling evil, and as long as it exists it is destined to arrest the march of civilization of the people of Ceylon. Away with it. Let it perish.

ALFRED E. ROBERTS.

Colombo, Oct. 6.

#### TWO SCHOOLS OF BUDDHIST THOUGHT.

SIR,—I have read with interest the letters of Messrs. Dharmapala and Molligode and one by "Historicus." I do not wish to enter into the field of religious controversy, but as I understand that your columns are always open to fair and honest comment on questions of public interest let me offer a few remarks on a subject which will no doubt claim the attention of your readers. When Mr. Molligode stated that "Buddhism is bound to spread &c." one would have thought that he was trying to believe in the possibility of a grand Lama of Tibet crowning the great white Czar of Holy Russia or a High Priest of Adam's Peak presenting a copy of the Buddhist Scriptures to an English king in Westminster Abbey, his second letter however does not go to prove anything more than that Buddha was a great scientist as well as philosopher, quoting from the "creed of Buddha" he states "His teaching does not fall into line with our thought for in truth he (Buddha) was far more advanced than we are, but it is possible that as it develops it will come into line with his teaching." This kind of argument may well apply to the founder of Christianity. As a man develops the spiritual side of his character, and by the process of evolution (to use a term so dear to the Buddhist mind) reaches a high state of holiness, he will be better able to understand the Bible which to the ordinary cynic is nothing more than a collection of myth and fable. Buddhists of the present day are very fond of appealing to science as if the connection between their religion and science was indivisible and inseparable. Christians do not reject science as is generally supposed. Lord Kelvin one of the greatest of modern scientists found no reason to do so, but what strikes one in this connection is the fact that when the claims of many Buddhist leaders to be called scientists are examined, we will find that this scientific turn of mind was developed by circumstances which are often inexplicable. To give a recent instance. The Warden of St. Thomas'

College, a few years ago extended his hospitality to a young Englishman. After some time the Warden told this young man that his presence in the College was no longer desirable for reasons which I need not mention. This remarkable individual then crossed over to Burma that a country which seems to have peculiar facilities for turning out full blown European Bikkhs in a short space of time) and donned yellow robes perhaps finding in his new vocation more opportunities for cultivating his scientific tasks. Be this as it may—the College authorities found it difficult to recognise in this philosopher, the rather simple youth who was living with them for some years. Another favourite argument with our Buddhist friends that Sinhalese who profess Christianity are traitors to their country as they belong to a Western religion—let me show the fallacy of this kind of reasoning. Christianity had its origin in the East and is eminently an Eastern religion, and that this religion should with its belief in miracles, inspiration and revelation claim as its adherents Stolid John Bull and Uncle Sam is in itself a telling argument in favour of its pre-eminence—the average Englishman or American is not more credulous than any other individual, and in my humble opinion Buddhism makes far greater demands on a person's credulity. If a person who forsakes Buddhism for Christianity is a traitor to his country by adapting a foreign religion, I am afraid my Buddhist friends also transgress by blindly imitating foreign customs in various other respects. The educated Englishman, Spaniard, Greek and Brazilian, dress alike and eat the same kind of food and though they profess allegiance to one Master there is as much difference between the Englishman and Spaniard in environment associations and traditions as there is between the Greek and Brazilian; all these four, however accept the Gospel of the carpenter of Nazareth as they find in it everything that their souls need.

Messrs. Dharmapala and Molligode, I understand, represent two schools of Buddhist thought. The former fears that Buddhism is fast decaying, and would resuscitate it by the violent methods of which he and his Irish co-adjutor seems to be stout exponents. Mr. Molligode's statement seems to be astounding in view of the fact that he is considered to be a staunch Buddhist. I quote his own letter: "It will be seen that the supposed antagonism between Buddhism and Christianity is more apparent than real to those who look beneath the surface, and when the innermost truths of Christianity are properly examined, there will be found to be no real antagonism between Buddhism and Christianity." Verily Mr. Molligode and many of his kind are nigh unto Damascus and when the scales have fallen from their eyes they will no doubt find it hard to kick against the pricks.

W. D. ELIAS.

Neboda, Oct. 4.

From "The Friend," Honolulu, December 1911.

When the life history of this remarkable man shall be written it will disclose a record of earnest, determined, consecrated endeavor for the advance of the Chinese people, of unwavering devotion to the highest ideals of human liberty, and of masterly grasp of detail combined with far-reaching foresight which will be a surprise to many. This will be found to be set in a frame of adventurous and picturesque incident, in many lands, as varied and stimulating as could be furnished by the most romantic imagination.

Those, too, who have been privileged to come more intimately in contact with this apostle of the "rights of man," will see beneath all, the quiet, kindly friend, and Christian gentleman. Dr. Sun in early youth was a student at the Iolani College, here in Honolulu, at that time under the charge of Bishop Willis. Later he returned to China, after some time coming again to Hawaii.

His earnest determination to be a Christian brought upon him opposition and persecution. Ostracized from home, he came to those who felt it to be a privilege to give him a brotherly welcome. Our present worthy deacons in the Art Street Chinese church, Messrs. C. K. Ai and Ho Fon, with others, shared their times with him. Mr. Ho Fon, Dr. W. A. Bowen of our city, and the writer of these lines are glad to remember that they were permitted to aid in securing passage for him to China. Mr. Ai took him out to meet a steamer lying in the offing and the young man, now known all round the world, went on to meet the destiny awaiting him. He was later baptized by Rev. Dr. Hager of the American Board Mission in Hong Kong.

For some years he studied medicine in Canton with that well known medical missionary, Dr. Kerr of the American Presbyterian Mission, and later in the College of Medicine in Hong Kong. In 1892 he obtained his diploma and began his first practice of medicine in Macao. Here he first learned of a political movement being carried on by the "Young China" party. This organization sought peaceful reform in existing government methods. Later it developed, however, into an anti-dynastic movement. Closely allied with this organization, it became necessary for him in order to save his life, to leave China.

In 1896, here in Honolulu, he remained quietly for a period, going on from this point to San Francisco, and later to England, where he made his home in London with Mr. and Mrs. Cantlie, dear friends whom he had known in China, where Mr. Cantlie had been his teacher.

#### Harrowing Experiences.

Shortly after his arrival in London he was adroitly inveigled into the Chinese Embassy and was forcibly imprisoned for thirteen days in this place. The record of this trying experience is most vividly told by Dr. Sun in the book entitled "Kidnapped in London" which was published in 1907. It would be impossible here to do more than allude to the thrilling account of this extraordinary episode, which is here detailed. Our esteemed fellow citizen, Dr. Chang Sun, a close friend of Dr. Sun, has a copy of the book, as have possibly others here in Honolulu.

If one is seeking for an exciting story, here is one more strange than fiction. Imprisoned in a doubly locked and barred room of the Embassy, this friend of ours was subjected to the most harrowing experiences. Word was given out that he was a lunatic. English and Chinese servants, attaches of the Embassy, diplomatic representatives of the Chinese government surrounded

him with a cordon, which it was impossible for Dr. Sun to break through. The plan was to take him, gagged, to a steamer bound for the Orient, and ship him via Suez to China, where there was no doubt of the fate awaiting him. Detectives later found that passage had been taken by the Embassy for him.

Driven almost to despair, seemingly baffled on all sides, he was enabled at last to send a line through an attendant to a faithful English friend in London who succeeded in bringing the matter to the notice of the British Foreign Office, when Lord Salisbury demanded the release of Dr. Sun. Only a brief extracts from this amazing recital can be here given:

"My despair was complete and only by prayer to God could I gain any comfort. Still the dreary days and still more dreary nights wore on, and but for the comfort afforded me, by prayer, I believe I should have gone mad. After my release I related to Mr. Cantlie how prayer was my one hope, and told him how I should never forget the feeling there seemed to take possession of me as I rose from my knees on the morning of Friday, October 16th, a feeling of calmness, hopefulness and confidence, that assured me my prayer was heard, and filled me with hope that all would yet be well."

Later on, when by an extraordinary chain of circumstances, a note from his friend reached him, smuggled in past his guards by a caretaker in a coal-scuttle, and he read:

"Cheer up! The Government is working on your behalf, and you will be free in a few days."

He further says:

"Then I knew God had answered my prayer."

#### High Valuation on His Head.

Following this came long, long years of planning and plotting, of sudden appearances in different parts of the world, of arduous, never wavering prosecution of the great propaganda he has so long had in hand. A large sum was offered by the Chinese Government for his delivery, dead or alive. The famous Empress Dowager was willing to forgive others, but never this brave opponent of the Manchu Dynasty and its retrograde policy.

In 1909 Dr. Sun printed for private circulation a statement, which the Springfield Republican has recently characterized as "a remarkable document." After a scathing arraignment of the non-progressive and corrupt government, which had rested for centuries as an incubus on China, he describes the growth and development of the revolutionary movement, suggests certain of the ideals which inspire its leaders, and makes in closing an eloquent appeal to Americans which should not fall unheeded at this present crisis:

"To work out the salvation of China is exclusively a duty of our own, but as the problem has recently involved a world-wide interest, we, in order to make sure of our success, to facilitate our movement, to avoid unnecessary sacrifice and to prevent misunderstanding and intervention of foreign powers, must appeal to the people of the United States in particular for your sympathy and support, either moral or material, because you are the pioneers of Western civilization in Japan; because you are a Christian nation; because we intend to model our new government after yours; and above all, because you are the champion of liberty and democracy. We hope we may find many Lafayettes among you."

From time to time Dr. Sun has appeared in Honolulu, in the interests of his work, finding many enthusiastic supporters of the revolutionary cause, last about two years ago. He is now a man forty-six years old. His wife and mother lived for some years at Kula, Maui. His son studied for some time at St. Louis College and is now in California.

Hawaii has been privileged to give a home to this brave and untiring worker for not only the Chinese people, but for the advancement of human liberty, which is universal in its appeal. From these islands, set in the midst of the vast ocean which washes the shores of both the great American Republic and the mighty land which it is fervently to be hoped may successfully win the right to be known as the "Republic of China," there goes to him the warm Aloha of many friends. To him we can pay no finer, more welcome tribute than to heed the call for aid to China as voiced in the latest issue of the Outlook:

"A nation is being reborn. A nation is to be remade. Shall we not take our part in the remaking? And shall we not do it now?"

## OBITUARY.

### MRS. FARNHAM.

The death occurred somewhat suddenly on Saturday morning of Mrs. Farnham, wife of the Rev. Dr. J. M. W. Farnham, at their residence No. 61 Range Road. This sad event will be the cause of deep regret more especially among the large missionary body in China, of which for long Mrs. Farnham had been an active and devoted member, and many friends as well in other circles will mourn her loss. Together with her husband Mrs. Farnham had been for more than half a century engaged in mission work in China, and her name will long be identified with much of the best religious effort in this district. The deceased lady was born in Newcastle-on-Tyne, on November 22, 1833, she left England for the United States in 1853 and six years later was married to the Rev. Dr. Farnham in Schnectady, New York. They left for Shanghai on a sailing vessel, and the voyage, which occupied 133 days, was one of no little privation and hardship, Mrs. Farnham was one of those instrumental in establishing the institution at the South Gate of the City as a boarding school for girls. She was for many years actively associated with this work, and for long was at the head of it. In the preparation of tracts she was also an enthusiastic worker, besides being associated in the conducting of a journal for the youth of the country. For some time Mrs. Farnham had been in indifferent health, but up to Friday had followed her wonted vocations. During the night a recurrence of the illness took place, and death took place at an early hour. The funeral will be at Pabsienjao Cemetery this afternoon at three o'clock.

### MRS. S. T. WOODBRIDGE.

The American papers recently to hand announce the death last month of Mrs. S. T. Woodbridge, which took place at Baltimore, Maryland. The deceased lady was a member of an old Virginian family and was a cousin of Dr. Woodrow Wilson, president elect of the U.S.A. In the year 1884 she was married to Dr. S. T. Woodbridge in Japan. They came to China later in connexion with the Southern Presbyterian Mission, and were stationed in Chinkiang for many years. They subsequently removed to Shanghai, Dr. Woodbridge having been appointed Editor of the "Chinese Christian Intelligencer." Mrs. Woodbridge spent last summer in Kuling and here it was discovered that she was suffering from cancer, which necessitated her speedy return to America in order to secure expert advice. Letters received from her en route by friends in China, also a telegram from Seattle, gave a favourable report of her health, but she had been at home but a short time before her illness terminated fatally. She was regarded by all who knew her as an able and energetic worker and great sympathy will be felt for her husband and family of eight children in their bereavement.

# An International Institute in Peking.

IN connection with the Mission among the Higher Classes of China a plan has been drawn up for the establishment in Peking of an International Institute (known in Chinese as 尚賢堂), to consist of a large Auditorium, a Library and Reading Room, a Museum, Class-Rooms, and a Reception Hall. Such an Institute, located in Peking, would be an intellectual centre for the diffusion of enlightening and liberal influence amongst the mandarins and educated classes of all China. It would tend to promote friendliness between representative men of China and the West. The plan was originally drawn up in Chinese, and adapted to the present condition of China, and the tastes of her ruling classes. The benefits, however, resulting would extend to foreigners as well as China.

The amount of money reckoned as needed in the erection of such building is at least 100,000 taels. The bulk of the funds for carrying out such an enterprise must of course be raised in Western countries. In order, however, to procure such contributions, two things are requisite as preliminaries:—

*First*, the distinct endorsement and approval by the High Authorities in Peking. This has already been fully accorded by the Princes and Ministers of the Imperial Board of Foreign Affairs, the first time that an official sanction has ever been given to a foreign scheme under foreign auspices, aiming at progress, enlightenment, and reform. Many other prominent Chinese officials as well as various Foreign Ministers in Peking have indicated in various ways their deep interest in the undertaking.

*Second*, contributions to a certain extent from persons of the foreign community in China are needed, not only for the intrinsic value of such gifts, but as a testimony to the desirability of this enterprise for the enlightenment of the higher classes of China, and through them of the masses of the people. Individual contributions have already been made in Peking, Tientsin and Chefoo, not only from foreigners of different nationalities and creeds, but quite readily from progressive Chinese.

More contributions, however, are needed to make the endorsement complete. The funds may be deposited at the Hongkong and Shanghai Banking Corporation in either Shanghai, Tientsin, or Peking. There are two separate accounts, one of the Mission among the Higher Classes to meet current expenses, and one of the Building Fund of this Mission.

Rev. W. A. P. Martin, D.D., LL.D., is for the present acting as General Treasurer, while W. C. C. Anderson, Esq. of Tientsin, Rev. George Cornwell of Chefoo, and Messrs. Fearon, Daniel & Co. of Shanghai kindly consent to act as Local Treasurers.

An Advisory Council has been formed in Peking, consisting of His Excellency Mr. Knobel, the Netherlands Minister, Rev. W. A. P. Martin, D.D., LL.D., Rev. S. Evans Meech, Rev. D. Z. Sheffield, D.D., W. N. Pethick, Esq., W. C. C. Anderson, Esq., Robert Coltman, Esq., M.D., and John Dudgeon, Esq., M.D. A local Committee will also be formed in Shanghai.

The plan for the institute is suited to the Chinese and meets with their approval. It is hoped that the foreign residents of China, wishing well for China, will also approve, and so hasten forward the movement of advancement and true civilisation. A door has been unexpectedly opened; let us enter at once that other and larger doors may be speedily opened hereafter.

GILBERT REID.

SHANGHAI, 18th May, 1897.

## AN OFFICIAL SANCTION.

“We, The Princes and Ministers constituting the Imperial Board of Foreign Affairs, do issue the following instructions in reply:

“The American Missionary, Gilbert Reid, has many times presented to this Board documents setting forth his views as to the requirements of the times. He has also laid before us proposals for the erection of an Institute of Learning. These papers we have looked over, and find them marked by sagacious insight.

“The said Missionary has lived in China many years, and is intimately acquainted with the state of affairs. His learning penetrates to fundamental principles; and his heart is animated by benevolent motives, which are worthy of high praise.

“Besides keeping these documents on file for future reference, we assure the said Missionary, that when his plan for the Institute goes into operation, if the actuality answers to the prospectus, producing good and not evil, this Board will, after due investigation, confer on him additional tokens of approval. In the meantime let the Secretaries of the Board convey to Mr. Reid this expression of our cordial commendation, along with his original petition.

“Given (at Peking) under the seal of the Board of Foreign Affairs in the 2nd moon of the 23rd year of Kwang-sü (March, 1897).”



OFFICIAL RECOGNITION OF THE SERVICES OF THE REV. GILBERT REID.

The following testimonial was presented by H.E. Li Hung-chang:—

PEKING, CHINA, 12th April 1897.

TO REV. GILBERT REID,

*Founder of the Mission to the Upper Classes of China, Peking.*

DEAR SIR,—Having on various occasions gladly shown my interest in the good work recently organised by you among the educated and official classes of China, through whom the masses may be readily enlightened by means of Western knowledge; and knowing also of the many years of self-denying labour you have devoted to the welfare of the people in various parts of China,—it is with much pleasure that I offer you this testimony on the eve of your departure for the United States.

I have admired the bold and tireless energy with which you have faced the difficulties of your present task. It is unfortunately true that suspicion, prejudice, and self-sufficiency are peculiar traits of educated Chinese, especially noticeable in their estimation of other countries—perhaps because of the isolation of China from Western influence for so many centuries; but whatever may be the case, the lamentable effect is seen in the present backward state of China among the nations of the world.

The social, educational, and official systems of China have tended to give to the educated classes control of the destinies of the nation. Whether such a monopoly of power be good or bad need not now be considered: it exists, and the practical question is how to turn it into beneficent and useful channels.

You have set about solving this problem in a way that should commend itself to every friend of humanity. Unquestionably, if you can give to the blind leaders of our people light and learning enjoyed in the West, they, in turn, will lead our people out of their darkness. I think I may claim to have many friends in the United States where you now go. The cordial reception I met with wherever I went there made a deep impression upon my heart and has greatly endeared your people to me. If it would interest them to know that I regard you highly and will give you a helping hand in your future efforts to bring more light into the world and encourage higher aims for aspirations, you may use for that purpose this letter from

Your friend,

(Signed) LI HUNG-CHANG,

*Senior Guardian of the Heir Apparent;*

*Classical Reader to His Majesty the Emperor;*

*Senior Grand Secretary of State;*

*Minister of the Foreign Office; and Earl of the First Rank.*

**INTERNATIONAL INSTITUTE.**

Last Sunday afternoon a good number gathered at the International Institute to hear a lecture by Dr. Chen Huan-chang on "Confucianism, a Religion." This is the first of a course of Sunday addresses on the great religions. General Hsu Ku-ching and ex-Minister Tsai Tun-pei presided. Dr. Chen proved conclusively from the records that Confucianism is more than ethics or politics, that it teaches truths of religion and has been the dominating religion of China.

**INTERNATIONAL INSTITUTE.**

The religious section of the International Institute will arrange for addresses on the principles of the different religions every Sunday afternoon at five o'clock. On the first two Sundays in September, Dr. Chen, a graduate from Columbia University, will speak on Confucianism. Dr. Chen won his Ph. D. degree by writing a book on this subject, which has already been reviewed in our columns.

**INTERNATIONAL INSTITUTE.**

To-morrow afternoon at five o'clock the fourth of the religious addresses at the International Institute will relate to Confucianism and will be given by two noted Confucian scholars of the old school, Mr. Yao Tag-liang, of Shanghai city, and Dr. Yao Ping-ren, of Hangchow, the latter being a former member of the Institute staff. They will speak on "Confucius as China's great prototype for 3,000 years." Each address will be translated into English. *21/Sept*

**SEPTEMBER 14, 1912.**

**International Institute.**

TO-MORROW afternoon at 5 o'clock, at the International Institute, the third of the series of religious addresses arranged by the Religious Section will be given by M. Chang "Tien Shih," the Pope of the Taoist Faith.

Every Sunday afternoon at 5 o'clock the religious section of the International Institute will arrange for lectures on the principles of the different religions. On the first two Sundays in September the lecturer will be Dr. Chen Huan-chang, who has just secured his Ph. D. degree at Columbia University. He will speak on Confucianism.

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THE PROPOSED  
INTERNATIONAL INSTITUTE.

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higher classes of the Chinese, records its confidence in him and recommends him to the public of America and Europe as worthy of their support.

I am glad to present this resolution, as I have watched with interest the work which Mr. Reid has been doing in the face of great difficulties. We are accustomed to hear of the suspicions which Chinese have with reference to foreigners. Mr. Reid to a remarkable degree has overcome these, so that the highest look upon him as a true friend. We, the foreign residents in Shanghai, have less reason to stand aloof, seeing that the Chinese have been won over. We are on the simple ground of common sense called upon to have confidence in one who has laboured so hard and succeeded so well. Mr. Reid has struck out himself where others did not care to go, still less open up the way. He has shown his ability to lead in this new line of effort; he has denied himself in many ways, never asking for recognition or commendation, either from Chinese or foreigners, but these have come from the Chinese, and we who meet here this afternoon cannot do less than express our confidence in the man and wish him still more success. (Hear, hear.)

Mr. J. L. Scott said—I need only very briefly second the resolution just proposed by Mr. Fearon. What we know about Mr. Reid's work in China, and also what we have heard from his lips this afternoon regarding his relations with the inner circle of Chinese officialdom, is sufficient guarantee of its importance, and when we remember the non-success of many previous efforts by others, and the general feeling of hopelessness which exists as to the success of any efforts to imbue the higher authorities with a real and practical interest in the results of Western knowledge, I think that the success which he has so far attained is most remarkable, and shows him to be a man not only thoroughly imbued with the importance of his mission, but one competent to carry it out if this really can be done. And, moreover, as his sole object is to remove, by the enlightenment of the ruling class, many of the barriers which now separate the Chinese from ourselves I am sure that every one will wish him well. And we as a business community must bear in mind that further success on his part may lead, if not to the opening up of the country, yet most probably to the gradual removal of many of the existing hindrances and obstructions to foreign trade, so that we consequently would derive much benefit from his efforts. I am sure therefore that this meeting can have no hesitation in

wishing him all success in his endeavours to raise funds for this purpose in Europe and America, in recording our appreciation of the value of the work he has already done, and our belief that he is the right man in the right place. (Applause.)

The resolution on being put to the meeting was carried unanimously.

Mr. H. S. Wilkinson (Crown Advocate)  
—I beg to propose—

Resolved, that this meeting regards with gratification the favour extend by the higher Chinese authorities to the propositions of the Rev. Gilbert Reid and their willingness to co-operate in a scheme which, if carried out, cannot fail to improve and strengthen the friendly relations between the people of China and Western nations, to the material advantage of both.

So much has been said, and well said, with regard to the advantage which this scheme will have to foreigners and to Chinese alike that it is not necessary for me to expatiate on that view of the case. I think I may properly urge, after what has been said, that the people present in this meeting should express their willingness to co-operate in this scheme, and very little I think need be said to impress upon us the first part of the resolution, that is, the feeling of gratification with which we have heard of the reception of Mr. Gilbert Reid's scheme by the higher Chinese authorities. When we consider the noble army of men who have laboured in the same field, have fought a hard fight, and have passed away with very little encouragement, it is pleasing to think that we here see that one at least has received full encouragement—as great encouragement, indeed, as could be expected at this stage of the proceedings. I have great pleasure in expressing my gratification at that, and I have no doubt every person in this meeting will be animated by the same sentiments. (Applause.)

Mr. G. J. Morrison, in seconding the resolution, said he was pleased for his part to see that Mr. Reid proposed to go in on a big scale, and probably Tls. 100,000 and Tls. 20,000 a year would not be found too much. The community of Shanghai would do what it could, but Mr. Reid must not expect too much.

Mr. Gribble remarked that if it were only small, Shanghai's contribution would not be the less valuable, as it would show those at home that the people in China endorsed Mr. Reid's plan.

The resolution was then put to the meeting and carried.

Mr. F. E. Haskell then proposed, Mr. W. H. Talbot seconded, and it was agreed:—

That the following residents of Shanghai be nominated a Committee for the further consideration and promotion of the objects of the foregoing Resolutions and with power to add to their number and to frame their own by-laws and regulations:—Dr. Stuebel (German Consul-General), Mr. Jernigan (U.S. Consul-General), Mr. Mansfield (British Consul), Mr. Dudgeon, Mr. J. L. Scott, Mr. L. Roher, Mr. R. W. Little, Mr. J. S. Fearon, and the Rev. J. R. Hykes.

Mr. Reid said he had received a letter from Mr. Chun Fai-ting intimating that

the China Merchants' S.N. Co. would subscribe Tls. 1,000 if five other firms subscribed a like amount. (Applause.)

Mr. E. A. Probst suggested that the report of the proceedings of the meeting should be prepared in pamphlet form, as it would be convenient to send to old China residents and friends at home, who might be able to help on the work. (Hear, hear.)

The proceedings then closed with a vote of thanks to the Chairman, proposed by Mr. Roher.

# INTERNATIONAL INSTITUTE.

## ACTIVE MEMBERS.

Rev. Gilbert Reid, M.A.

Rev. W. A. P. Martin, D.D., LL.D.

## ADVISORY COUNCIL.

His Excellency, F. M. Knobel,  
*Netherlands Minister in Peking.*

Rev. W. A. P. Martin, D.D., LL.D.,  
*President Emeritus of Imperial Tung Wen College.*

Rev. S. Evans Meech,  
*London Mission, Peking.*

Rev. D. Z. Sheffield, D.D.,  
*President North-China College.*

W. N. Pethick, Esq.,  
*Private Secretary to H.E. Li Hung-chang.*

W. C. C. Anderson, Esq.,  
*Messrs. Collins & Co., Tientsin.*

Robert Coltman, Esq., M.D.,  
*American Presbyterian Mission, Peking, and Professor of Medicine  
in Tung Wen College.*

John Dudgeon, Esq., M.D.

## THE SHANGHAI LOCAL COMMITTEE.

T. R. Jernigan, Esq.,  
*Consul-General for the United States.*

O. Stuebel, Esq.,  
*Consul-General for Germany.*

R. W. Mansfield, Esq.,  
*H.B.M. Consul.*

C. J. Dudgeon, Esq.,  
*Messrs. Ilbert & Co., and Chairman of China Association.*

J. L. Scott, Esq.,  
*Messrs. Turnbull, Howie & Co., late Chairman Municipal Council.*

Ls. Rocher, Esq.,  
*Commissioner of Imperial Chinese Customs.*

R. W. Little, Esq., B.A.,  
*Editor of North-China Daily News.*

J. S. Fearon, Esq.,  
*Messrs. Fearon, Daniel & Co., Vice-Chairman Municipal Council.*

Rev. J. R. Hykes,  
*American Bible Society,*

# NATIONAL INSTITUTE.

## UNIVERSAL RELIGION.

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Friday afternoon one of the largest audiences the International Institute has had at its Sunday meetings, was gathered to hear Dr. Gilbert Reid speak on "Religious Principles common to all Religions and People," and to do honour to the presiding officer, the Taoist Pope, Chang "Tien Shih." All the Religions of China were well represented. Before the meeting, the Taoist Pope showed his interest in the work of the Institute, especially the Religious Section, by becoming a subscribing member for two years.

Dr. Reid pointed out eight principles common to all the great Religions, viz., exhortation to do right, the training of one's self in righteousness, help to others to do right, recognition of a Supreme Being, belief in retribution, belief in a future life, command to repentance, and efforts after salvation. Different expressions might be used, but these were the underlying truths. The speaker referred to the divisions of Religions and the discords between them, but that unity and harmony would come by tracing the Religion back to its inherent truths, the truths back to the moral consciousness of man, and this back to the one God, who is the author of all goodness and all truth, as taught in the first sentence of the Doctrine of the Mean. The speaker emphasized the belief in one God, not as a Being belonging to any one Religion or people, but as the Ruler of the Universe and of all mankind to whom He has given light and shown mercy and revealed truth.

At the close the Taoist Pope expressed his approval, especially of the common desire to promote righteousness among men. Dr. Timothy Richard expressed the hope that all would unite in a Religion of Salvation to the world. The Mohammedan Mollah, Mr. Mah, emphasized the agreement in recognizing the true Lord, the Source of all things, and the doctrine of rewards for good deeds and punishment for wrong-doing. The audience listened well throughout. It was a company of truth-seekers, minds set on working righteousness. Two more lectures on Universal Truths are to be given by Dr. Reid on following Sundays.

The Committee appointed at the public meeting held in Shanghai on the 27th of May, having fully discussed with the Rev. Gilbert Reid the aims and objects of the proposed International Institute, now beg to make the following report:—

The work which Mr. Reid has undertaken is the enlightenment of the higher classes in China, and the promotion of friendliness between these classes and foreigners, and he is of opinion that by such means the regeneration of the country can, in time, be brought about. For the carrying out of his work Mr. Reid desires to establish an Institute in Peking which shall be provided with reception rooms where educated Chinese and foreigners may meet; it is further intended that the buildings shall include an auditorium, a library, a museum, and class-rooms, in which instruction would be given in western languages and in other branches of learning with a view to breaking down the wall of exclusiveness which at present prevents both the moral and material development of the Empire. The Institute, while aiming to be an aid to the religious teachings of foreign missionaries, will be free from all sectarian and ecclesiastical bias or control; it is intended, in fact, that it be a work of enlightenment rather than of evangelisation. The aims of the Institute have met with the formal approval of the Chinese authorities, expressed in a manner which has never previously been accorded to any foreign scheme.

For the management of the Institute regulations have been drawn up which have received the official sanction of the Imperial Board of Foreign Affairs, that is the Tsungli Yamên; the preamble to these regulations recites that "Whereas in China the way of access to the ruling classes for new ideas, whether scientific, social or religious is more open than ever before, we are accordingly led to look upon the present time as a crisis without precedent in China's history, and as offering a Providential opportunity for reaching influential classes hitherto too much neglected." According to the regulations, the management of the Institute will be carried on by the members resident in Peking, who are actively engaged in the work, and who will elect a General-Director; they are to be assisted by an Advisory Council consisting of residents in Peking and vicinity. The Advisory Council will keep in touch with such committees as may be appointed at different centres, so that subscribing members may be informed from time to time how the work is progressing, and thus have an opportunity of expressing their opinions and tendering their advice, through the medium of their committees.

As to the funds required it is estimated by Mr. Reid that the cost of the building

will be Tls. 100,000, and his primary object is the raising of this sum under the name of a "Building Fund." Later there will be need of a special fund for the equipment of the Institute, more particularly the library and the museum; it will also be necessary to provide funds for the expenses of management, which Mr. Reid estimates at Tls. 20,000 per annum. The funds of the Institute are to be banked with the Hongkong and Shanghai Banking Corporation.

As to the prospects of success Mr. Reid emphasises the fact that without any institute he has already succeeded in securing friendly relations with many prominent members of the ruling classes in China, having made the acquaintance of some four hundred mandarins in the Empire; he claims that the proposed Institute cannot fail to extend and strengthen this good understanding among those who have the greatest power. This he considers of the greatest importance for when these men move, the whole country must move.

The Shanghai Committee have no hesitation in emphatically recording their warm approval of Mr. Reid's work, and in commending the movement which he has set on foot to the serious attention of all classes of foreigners, whether actually resident in, or connected with, China with a view to securing their heartiest support and co-operation.

Mr. Reid has set himself to the task of breaking down the barrier between Chinese and foreigners which at present bars all progress, and he has already achieved a degree of success which it would be unwise not to follow up. In a business community such as Shanghai it is natural that the question should be looked at more particularly from a commercial point of view, and it is as such that the movement specially commends itself, for it requires no proof to show that any enlightenment of the present dead mass of ignorance cannot fail to immensely further the interests of western trade connections with China, indeed, in the opinion of the Committee, the movement cannot fail to commend itself to all sections of foreigners with China, whether they be officials seeking to facilitate diplomatic intercourse; merchants in search of an extended field of trade, or missionaries striving to widen their sphere of moral influence on China's masses.

Shanghai, 7th June, 1897.

T. R. JERNIGAN.	J. S. FEARON.
C. J. DUDGEON.	JOHN R. HYKES.
JAMES L. SCOTT.	LS. ROCHER.
O. STUEBEL.	R. W. LITTLE.
R. W. MANSFIELD.	

SEPTEMBER, 1912.

## RECEPTION TO TAOIST POPE.

One of the largest gatherings to honour the International Institute, or to be brought together by the Institute, met yesterday afternoon to receive and listen to Chang "Tien Shih," the Taoist Pope, whose headquarters are in the southern part of the province of Kiangse. He only arrived in Shanghai last Friday, and was at once captured by Dr. Reid to give an address on Taoism, in the course of Sunday addresses. Long before the hour of meeting at 5 o'clock, the crowd began to come, some out of mere curiosity, but many from their interest in this particular religion and with the desire to do honour to its political head. While waiting in the main hall of the Institute, Dr. Reid addressed them for upwards of an hour. The Taoist Pope on arrival was served with tea in the Ladies' Club room, and was then escorted to the lecture hall, being supported by several Taoist adherents, including three priests from the Taoist temple outside the west gate of the city.

Dr. Gilbert Reid, as Director of the Institute, introduced the distinguished visitor, who delivered a brief address in clear tones and forcible language. He pointed out that Taoism was the teaching of Lao tsze, who lived at the time of Confucius in the Chou Dynasty; that this religion grew greatly in the Tang Dynasty, and flourished in the Sung, continuing its peaceful course, unmolested, down to the present; that its essential teaching was seen in the words of its first classic, virtue or uprightness and doctrine or truth; that at the beginning of the Christian era, in the Han Dynasty, the first one in the Chang family was chosen as supreme head of Taoism in its relations to the Government; that he the speaker, was the 62nd descendant in exercise of this supervisory power.

Another member of the same family, from the province of Szechwan, was then called upon to give additional information. He explained Taoism in its original character, and inner meaning, as being monotheistic rather than polytheistic. It had also made much of the inner life, and the training of the heart. Conduct was to be in harmony with the virtue of the heart, produced by meditation and self-restraint, and receiving impressions from the Heavenly Spirit.

Dr. Timothy Richard and Dr. Wu Ting-fang expressed the thanks of the auditors for the address given. The former mentioned that 20 years ago he had written to the guest of the Institute for an exposition of Taoism to send to the Parliament of Religions held in Chicago. Dr. Wu said that all religions were of worth as exhorting men to righteousness. Dr. Reid then explained the character of these Sunday addresses, and expressed the hope that as full scope was being given for expounding Confucianism and Taoism, so later on he would be listened to with tolerance and attention, when he should expound Christianity. He also thanked the Taoist Pope for his courtesy in coming, at the invitation of a foreigner, and for the open-mindedness of his address.

## CONFUCIANISM

On Sunday afternoon a very instructive lecture, the second of a series on the Great Religions, was given at the International Institute by Dr. Chen Huan-chang. His subject was "Principles of Confucianism still needed in China." He first referred to the fruits of Confucianism in the past, especially in maintaining law and order, pure ethical ideas and customs among the people, and the sense of responsibility to a Supreme Being. He then pointed out the application of Confucian teachings to the modern life of China, as well as their fitness in the past. These teachings magnified the individuality of every person, by centring all training on the personality of each one, and by placing each one under obligation to every one else. From the individual there was a natural advance to the family. Three of the five Human Relations taught in Confucianism have to do with the family. New ideas concerning the family have lately come into China, subversive of those taught in the past, but the safest thing is to hold to what has been taught and tried for thousands of years.

As to the application of Confucianism to the State, it may be considered under three aspects. The usual formula is "Prince and Minister," which really means "Superior and Inferior." While equality in a certain sense is a correct principle, there must always remain a distinction between those exercising authority, some being higher and some lower. Democracy as applied to national affairs may be new, but it has always been applied to local affairs, and by many teachings and examples has had bearings on the whole country. Love of country is rather a new expression; the old and usual expression was that of loyalty on the part of the people, and service on the part of ruler.

Confucianism is especially applicable to Society, first by teaching friendship, then by the principle of reciprocity or universal love, and by compassion to the unfortunate. Socialistic ideas, in a very modified sense, have also prevailed, governments being organized for the good of the people.

For the advancement of Confucianism, certain things are necessary. To begin with, every Confucianist must be taught what is meant by Confucianism, Principles now dormant must be revived, and bad customs, nothing to do with Confucianism, must be uprooted. The spiritual aspects of the early teachings, and the idea of a Supreme Being, must be emphasized. Order needs to be restored, and the people must be taught how the old principles can be applied to the new conditions and the new form of government. New ideas, new customs, new science, will enter China, but the old teachings as fundamental principles will remain.

In organizing the Confucian forces, associations or churches should be formed in every town, persons ready to acknowledge their Confucian allegiance should register their names, a distinctive Confucian flag should be made, a

Confucian era should be used, ceremonies of respect to Confucius should be observed, schools should have daily meetings for religious and moral exhortation, the classics should be made compulsory in the national system of education, one day in seven should be set apart for public lectures and meetings, and a propaganda of the Confucian Faith should be carried on throughout China and then throughout the world. If Christian missionaries can come to China, Confucian missionaries should go abroad to make known the underlying principles suited to all countries.

In a pamphlet recently issued by Dr. C. A. Stanley on "The Term for God and Spirit in Chinese," the root of the Term Controversy is brought to light. He says: "One fallacy of those who oppose the use of Shen for God, gods, consists in trying to find a term corresponding to God: to Christianized Theos, not to heathen theos. Such a term does not exist in any *un-Christianized* language." Probably most advocates of either term will agree to this statement without a moment's hesitation; and yet each party will maintain that its chosen term comes nearer the Christian idea of God than the other. Of late, however, there has been a distinct willingness for compromise on both sides; a spirit which has been welcomed by the RECORDER. The proposal now before the body of Protestant missionaries is for union on Sheng-ling for Holy Spirit,

China Reader, opt.

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September 4th, 1913.

Dear Sir:

Your courteous but somewhat disheartening letter of July 31st has been duly received. With all the claims upon you of the Presbyterian Church, I do not dare to urge you to renew your contribution to our small and auxiliary work. Quite a number of our largest American givers have also ceased to help us, but after 20 years of this work separate from any home society, I ought to have faith enough to sustain me.

You say that your view has been confirmed, that the Institute "under the changed conditions could not be expected to render the same service as in earlier days." So far as I can state the case, the Institute does not have the same opportunities as before, but there is just as much need, even more need. It meant much to us to lose such a large number of influential friends. In the case of the missions, they did not have this wide circle of friends, and so the change in opportunity has meant less to them.

Under the changed conditions, we have Providentially had the way open to reach the higher classes, not as represented by the officials, but by the leaders of religious thought. It has been a pleasure to see how when one door to influence closed, another opened. I have had a chance never known before. But, I surmise, it is this very opportunity that you do not like. You do not see any value in bringing together men and women with religious aspirations and God's promptings, and discuss questions of the different Religions. If I talked science or showed a magic lantern or taught Western learning in these Conferences, I know there would be less criticism. It is impossible to show that my position is right in a few words.

In brief I believe that we should see the good wherever found and thank the Lord for it. God has not left himself without witness among any people or the followers of any religion. I am pleased to see how God's grace has been at work in human hearts. Therefore those with upward thoughts, and who are ready



to help every good cause come to our conferences. Our Institute is one place where all religions meet with no fear that they are to be induced to leave their own religion for another. We urge every one to follow the truth, and this means that the Christian must accept or at least recognize the truth found in other systems. The Christian is comforted by the fact that every spiritual truth found elsewhere is also found in Christianity.

We have been passing through another upheaval. I fear it will take a long time for the country to have quietness. I do not see how the present government is to continue. There is too much dissatisfaction. True patriots and honest men are not coming to the front. All that can be done is to keep up public agitation for sound morals, conscience and the power of free discussion. This is the kind of work the Institute is doing, bringing to our meetings men and women of various political views as well as of different religions. There is no common meeting-ground like this. Just now I am giving a course of lectures on "Religion and Revolution" which ought to do much good. The lectures are to be published in both English and Chinese.

Our Institute may not have quite the same opportunities as under the old regime but there are greater needs for just such a work and such a spirit as characterizes the Institute.

I trust you may present our cause to persons of broad views and sympathies, for only such will care to help.

With thanks, I remain,

Yours truly,

Gilbert Reid.

## THE ESSENCE OF BUDDHISM.

BY PROF. T. W. RHYS DAVIDS, PH.D., LL.D.,

OF UNIVERSITY COLLEGE, LONDON.

[The following is an abstract from the lectures delivered by Prof. Rhys Davids in his late course at Columbia College.]

AMONG the ancient remains in India, one of the most famous is the Cave of Ajanta, where the Buddhists have hollowed out of the solid rock a series of lecture halls and dwelling places, ornamented with elaborate carvings and paintings. Among these very ancient frescoes is one representing the Buddhist Wheel of Life, which Gautama is said to have thought out on the day of his Enlightenment. This enigmatic and difficult formula is not intelligible without a previous explanation of the principles which underlie it. The first of these is the doctrine that there is nothing—either divine or human, either animal, vegetable or mineral, which is permanent. There is no Being, there is only a Becoming. The state of an individual, that is, of a thing or person, distinct from its surroundings, bounded off from them, is unstable, temporary, sure to pass away. No sooner is separate individuality, begun, than dissolution, disintegration, also begins. This doctrine is held also in the West with regard to all inorganic substances, and also with regard to living organisms; but in the West there is a belief in spirits inside of our bodies, and in other spirits, good and evil, outside of ourselves; and to these spirits people in the West attribute an individuality without change, a *being* without *becoming*, a beginning without an end. The Buddhists had inherited a similar belief, but they discarded it as being inconsistent with the great doctrine of impermanence.

The next principle is the principle of sorrow. Sorrow, in Buddhism, is said to be always due to the effort which an individual has to make to keep up its separateness. Wherever an individual has once become separate from the rest of existence, then immediately disease, decay and death begin to act upon it. Wherever there is individuality, there must be, of course, limitation; wherever there is limitation, there must be ignorance; wherever there is ignorance, there must be error; wherever there is error, there must sorrow come.

It will be seen that individuality is not denied. The quarrel of the Buddhist teachers is against certain delusions that men have about individuality. They think that it is impossible that an individual should be separate and, at the same time, free from impermanence and

free from sorrow. They also think that each individual is not only separate from the things that surround it during its life, but also from other things and persons in the past and in the future. They forget that an individual is really closely connected with both. A man thinks he began to be a few years—twenty, forty, sixty years—ago. There is, of course, some truth in that; but in a much larger, deeper, truer sense he has been in the causes of which he is the result for countless ages in the past; and these same causes, of which he is the temporary effect, will continue through countless ages yet to come. Buddhism sees an identity between man as he is and these causes; but the identity is not an identity of soul which has existed in the past, and continues to exist in him. The identity is that of cause and effect—what the Buddhists call Karma—and there does not exist any such thing as a permanent, personal ego appearing in the different individuals who form the links of the chain of Karma. To have become free from these delusions about individuality is to enter upon the Path which leads to Arahatsip. The Path is divided into Eight stages—right views, right aims, right speech, right conduct, right effort, right means of livelihood, right mindfulness and right rapture. In his progress along the Path there are ten fetters to be broken; and to live the Life according to the stages set out in the Path and to have broken all of these fetters constitutes the Buddhist's Ideal of Life.

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The Wheel of Life, with its twelve divisions, according to the ancient fresco on the cave of Ajanta, is to be explained in the light of the interpretation given by modern Tibetan and Japanese drawings. The whole picture was an attempt at expressing that which happens in every human life, and has great similarities with the notion found in early Greek poems and inscriptions, and in the speculations of the earliest Greek philosophers. While there is a plausible connection between these Greek speculations and the Indian, it is still uncertain that the Greeks borrowed from the Indians, and it is most interesting to see how, in both their schools of monism and dualism, they traveled along lines very similar to the monism and dualism of India.

The Buddhist ideal of Arahatsip is illustrated by passages both of prose and poetry, in which the Buddhist books describe that state of mind. There are many epithets of Arahatsip, all of them figurative in character; and one of these is the word Nirvana, which is unfortunately used in English writings on Buddhism as the exclusive name of the Buddhist Ideal. It is really only one of many epithets, and it means, literally, going out—the going out of a lamp. It is applied ethically to the going out in the heart of man of the three fires of lust, ill-will and stupidity; and has reference only to a state of mind to be reached and enjoyed in this life.

There are thirty-seven constituent ethical divisions of this state of mind called Arahatsip. It was really a system of self-culture and self-control, based upon a constant and intellectual activity. The principal point in it was the getting rid of delusions, chiefly about individuality, and the cultivation of high and great desires. It was accompanied with a feeling of inexpressible joy and peace, which reminds us of "the Peace that passeth all understanding," and with a sense of emancipation of heart which was very remarkable. It is not necessary to defend the accuracy, or completeness, or adequacy of the solution, put forward by Gautama, of the problem of practical ethics. What is of supreme importance is that in Western discussions of ethical questions, this most interesting system should receive its due consideration; and the friends of higher education in America should recognize the importance of finding a place in their colleges for the proper treatment of this most interesting and suggestive subject.

Buddhism started out with a complete philosophical and psychological theory, worked out by men of great intellectual power and considerable culture. It afterward spread through the great continent of Asia, and even beyond, among many peoples with inherited beliefs of their own, and very often on a much lower stage of civilization. In the course of centuries it became so modified by the national characteristics, and the inherited beliefs of its converts that it developed into strangely inconsistent, and even antagonistic beliefs and practices; but each of these breathes more or less of the spirit of the system out of which it had grown; and most interesting is it to trace the reasons which have produced out of one beginning such different results.

As Buddhism spread in India different schools arose, more especially the eighteen schools which flourished at the time of the Council of Patna, in the third century B.C. The data given in Pali books are in agreement with the data derived from the travels of the Chinese pilgrims. The principal lines of development have been, first: as regards the Buddha himself. The disciples had gradually come more and more to attribute a supernatural character to the person of the Buddha, and recollecting that the Buddha must, in some previous *karma*, have existed long before he was born, they attached increasing importance to that being who, in the past had carried on the *karma* which ended in the perfect life of Gautama. In each supposed previous life of the Buddha, the person who carried on this *karma* was called the *Bodisat*, and the later Buddhists gradually gave up the Ideal of Arahatsip

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Secretary: Swong Satrabhaya

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TO THE ELDERS OF ALL THE RELIGION.

#### MY RELIGION

I accept and embrace all religions on this planet, according to my love of God, I love everything on this planet, also Bad & Good.

#### BAD AND GOOD

Are these not from God? If it is so, why should God hate such? If Bad and Good can have the same rank in paradise, which will be more respected in paradise.

#### BODY AND SPIRIT

Which place will be suitable for their prosperity and end. Can body do without spirit or spirit can do without body?

#### MY PRINCIPAL

My principal of understanding of God. I beg to express in three words :- UNITY, LOVE and PEACE.

May I ask from the Elders of religion to point out to me the one religion, which I can follow. As there are so many religions, and I am unable to limit one for myself. But I understand that there are so many Elders in this world who are spending their whole life and energy for the sake of religion. Therefore I the undersigned M.J. Richard a permanent resident of Nakorn Sritamarat, South-Siam, is very anxiously waiting to get in touch with all the Greatest men of Religion on this planet, with whom, he likes to have his experience testified and help him to find out the one religion for him and his followers.

By the Faith of all Elders of all Religions I pray for their advice on the above points at their earliest opportunity.

A searcher of real religion.

M.J. Richard.

9/3/35.

*M.J. Richard*

TO ALL PEOPLE, BRAHMANAS, HINDUS, CHRISTIANS & THOSE BELONGING TO OTHER COGNATE RELIGIONS AND SECTS

Peace and Goodwill is urgently needed, but sadly lacking on account of the activities of the evil influences and of their chief agents rampant on earth.

These are the days of the Great Tribulation when there is to be such misery as never was before. But for the sake of the ELECT the duration of this misery is curtailed and those who wish to be on the side of the Lord and His good influences are hereby invited to attend a meeting on

WED. THE 6th JULY 1932 AT SILVERWOOD MUSSOORIE  
AT 5-30 P. M.

and to give in their names to the undersigned after the meeting to show their willingness that they will be ready to fight against the Common foe till victory is achieved and Peace restored.

HIS HOLINESS SWAMI BHOLA NATHJI MAHARAJ, ALIAS "NATH, GHULAM RUE ZALIN" WILL ADDRESS THE MEETING.

Silverwood, (Near Charleville Gate): M.P. KHANNA.  
Mussoorie 1st July 1932.

Mafasilite Press, Mussoorie.

### GRANT ALLEN ON THE ORIGIN OF RELIGION.

*The Hand of God, and Other Posthumous Essays: Together with some Reprinted Papers.* By GRANT ALLEN. London: Watts & Co., 5 & 6 Johnson's Court, Fleet Street. Price 6d. and 1s.

"The Hand of God" was intended by Grant Allen as the opening section of a volume supplemental to, and confirmatory of, the theory advanced in the "Evolution of the Idea of God," but the author's comparatively early death in 1899 prevented the completion of the task. Besides this fragment the present volume also contains a number of detached essays by the eminent scientist, now brought together and reprinted for the first time.

In Grant Allen's view, all religions, no matter how esoteric or evolved, grew out of primitive beliefs connected with the worship of the dead. "Whenever," he says, "we go back to very primitive religions, we find all men's gods are the corpses or ghosts of their ancestors." Even the worship of stocks and stones, sacred trees and wells, he ascribed to their presence originally in the vicinity of graves and tombs. The first chapter in the work lying before us, which gives the title to the book, deals with the origin of charms in general and that of the sacred hand in particular. The following extracts will give some idea of the main argument:—

"By a well-known principle of early witchcraft, possession of a man's body, or any part of it, or even of something that

once belonged to him, gives you magical power and command over his spirit. . . . Now among the parts of a dead man's body which are undoubtedly most useful for conjuring and witchcraft are the hand and arm. Everybody knows that a dead man's hand is a common piece of wizard's furniture. There are various reasons for this use. The hand is the part of a man with which he clearly does things. It is also the part with which he beckons and commands, grasps sword or scepter, makes gifts, and executes vengeance. . . . Hence it is natural enough that a hand should often be cut off from the dead, as we know to be the case, and carried about by the living as a charm or talisman."

Much evidence is produced to show how universal the custom is and has been all the world over for ages past.

The next three chapters deal with "The Worship of Death," in which the author gives further reasons for his theory concerning the origin of religion. After describing many savage superstitions and customs connected with the burial of the dead, he concludes:—

"Thus, in all these cases, we see reason to believe that a piece of ritual observance which persists to the end in the most advanced religions took its rise in the earliest savage corpse-worship; that it is explicable, in the first instance, by corpse worship alone; and that it survives through insensible transferences of feeling into later cults only because there was never a marked point of time when men definitely left off worshipping the dead man and consciously took to wor-

shipping some more ethereal ideal. The habits and concepts formed at the earliest savage level persist in the most advanced and sublimated religions."

The remainder of the book deals with miscellaneous subjects. In an essay entitled "Immortality and Resurrection," Grant Allen suggests that the idea of the immortality of the soul was derived from

the nations which cremated their dead, while the idea of resurrection (that is to say, the coming back to life of the body) was bequeathed to us by our corpse-interring forbears. Later these two quite contrary ideas came to exist side by side in the Christian religion: "Christian systematists are quite accustomed to combine the incongruous belief in a future resurrection and in the continued existence of the soul after death, by supposing that the soul remains meanwhile in some nondescript limbo, apart from its body—some uncertain Sheol, some haes or purgatory or 'place of departed spirits.'"

"Genesis" is the title of another interesting study, dealing with the probable origin of life, and marked by the writer's freedom from tradition as well as his admirable lucidity. In "The Mystery of Birth," the riddle of hereditary mental characteristics is dealt with. A man's body is constantly changing in its composition. The food he eats assimilates with his body, and thereby becomes part of himself. "The point to which I wish here to direct attention is this—that the animal takes in continually from without portions of the Not-Me, reduces them by assimilation to portions of the Me, components of its own structure, and then uses them up in all parts of the body to supply the wear and tear of every-day existence. . . . From day to day, as it seems to me, the Not-Me is constantly becoming the Me, capable of building up every part of the organism, and building it up, so to speak, up to date, with all the latest acquisitions and improvements." "In short," Grant Allen concludes, "the question I wish to raise is this: Is there any real and essential difference between the transmission of functionally acquired modifications to offspring, and their registration or persistence in the individual organism?"

In an essay on "The Cause of Character," the author shows how all human beings are made up, physically and mentally, after the pattern of their parents. "Each child is, as it were, a meeting place and battle-field for these diverse paternal and maternal tendencies. It must resemble one or other in every fibre of every feature; it cannot possibly resemble both exactly in those points in which they conspicuously differ. Hence the resultant is, so to speak, a compromise or accommodation between the two; and the chances of the compromise being ever absolutely equal in any two cases are practically none. . . . In the struggle for life between each unit or cell that goes to make up brain and face and nerve and muscle, here the father conquers and there the mother, and yonder a truce is struck between them; but that any two among the children should ever represent exactly the same result of the desperate struggle is so infinitely improbable as to be practically impossible."

Other chapters deal with Insect Gods, A Thinking Machine, What is the Object of Life? Practical Religion, The Living Earth, The Origin of Animals, and Spencer and Darwin. Every subject is treated with that perfect freedom from prejudice which always marked the work of Grant Allen, and, whether the reader agrees or

disagrees with the conclusion, he cannot refrain from admiring the logical force, scientific knowledge, and conspicuous ability with which the argument is built up. These posthumous essays must intensify the feeling of deep regret produced by the comparatively premature death of this many-sided man, who, unlike some modern scientists, refused to parley with convention, but delivered his message untrammelled by considerations as to what the world might think of the bold and daring theories deduced from his scientific studies. As with all the publications of the Rationalist Press Association, the book is printed in clear type on good paper, the sixpenny edition being bound in paper covers and the shilling edition in cloth.

## CONFERENCE OF RELIGIOUS REPRESENTATIVES.

(COMMUNICATED.)

The public announcement that it is the purpose of the Vice-Minister of Home Affairs to hold a Conference of representatives of Shintō, Buddhism and Christianity has awakened wide interest. It could not be otherwise. But among the statements that have appeared in the Press there are some which have been written without a clear knowledge of what is intended; and in order to prevent possible misunderstanding, the Vice-Minister has sanctioned the publication of the following statement:

1. The primary intention in holding the Conference is to direct attention to religion as a necessary means to the highest spiritual and moral welfare of both the individual and the nation. For a number of years this matter has not been given the importance that properly belongs to it; and the primary purpose of the Conference is to reassert that importance.

2. No attempt is intended to unite the adherents of the several religions in one body; still less to establish a new religion. Shintō, Buddhism and Christianity are all religions; but in certain important particulars each differs from the others, and the religious convictions of the adherents of each should be respected without interference. It may however be confidently presumed that Shintoists, Buddhists and Christians alike will cordially recognize a responsibility to act as fellow-labourers for the advancement of the spiritual and moral interests of the nation to the utmost of their ability.

3. Shintō and Buddhism have long had a recognized place as religions of the Japanese people. Christianity should also be accorded a similar place.

WILLIAM IMBRIE.  
M. C. HARRIS.  
G. M. FISHER.

# RELIGION of *Tada* PRACTICAL BASIS OF ISLAM

RULE OF LIFE  
*Saham - Dec 1936*  
FORERUNNER OF MODERN  
AGE

THAT the religion of Islam was based on practical philosophy and was a rule of life rather than a collection of abstract doctrines was emphasized by Dr. S. N. A. Jafri in an address before the All-India Philosophical Congress in Delhi yesterday.

"When we talk of the philosophy of life in Islam," said Dr. Jafri, "we mean that we are to put in high relief those points in the Moslem religion which will appeal to our intellect and at the same time help us in every walk of life. For instance, what are the dictates of Islam about our relation with God and the material world; about the freedom of conscience; about faith and practice; about Nature and God; about the Ego and the absolute Ego? These are the problems which have vexed the philosophers and scientists of all ages; and even the science of physics, which was expected to lay bare all the hidden secrets of this physical world, still seems to be far away from its objective.

### RELIGION OF FACTS

"The best solution of all these problems was given by the Prophet of Arabia who decreed that the exploration of the material world was inevitable to understand the all-pervading God. It is for this reason that the *Quran* repeatedly asserts that Nature is God's behaviour. The distinctive feature of Islam is that it takes the empirical view of life and its problems. Its commands and tenets help in keeping an equilibrium between the body and the soul. It teaches us to face facts, and not to shrink before adverse currents. The Prophet of Arabia was helped in his mission of creating this empirical attitude by the fact that it is the characteristic of the people of Arabia to hold to the positive, so much so that even in poetry, which is an inspired art, they care more for the concrete than the abstract.

The *Quran*, which is the fountain-head of Islam and Moslem culture, emphasizes more upon deed than idea; and thus inculcates the habit of concrete thought. In that age, which cared more for the invisible than for the visible, Mohammed caused an intellectual revolution by stressing more on the visible than the invisible. It will not be an exaggeration if I claim to say that by bringing this tendency into prominence, in the development of thought Islam laid the foundations of

scientific thinking and rationalism which ushered in the modern age. By teaching the people that Nature is God's behaviour, it brought their self in unison with the ultimate reality. It was this faith or *imam* which enriched mankind with enthusiasm to explore the concrete facts of the universe.

### ONENESS OF GOD

"Before the advent of Islam, it was the basic foundation of many religions that this material world was a myth; a place to be renounced. But it was Islam which wiped off his dualism and established the idea of the unity or oneness of God. It showed that both the Ideal and the Real were two co-ordinating factors and not opposing ones. It brought home to the people

that the Ideal and the Real are two sides of the same shield; and that the Real is there to appreciate the Ideal. The *Quran* clearly says: "We have not created the Heaven and the Earth and whatever is between them in sport, we have not created them but for a serious end."

"The ancient religions and cultures failed to bring happiness to the world, for they kept their followers always closed in the vacuum of metaphysics and never allowed them to come out and feel the solidity of the earth, with the result that they were neither certain of *Nirvana* nor had the pleasures of *Jivan-Mukhti*. Mohammed saw the harm which this type of philosophy was inflicting upon mankind; and therefore he told his followers that this active temporal world was nothing but the manifestation of the ultimate Reality; or in the language of another great philosopher, it is our reflective contact with the temporal flux of things which prepares us for an intellectual vision of the non-temporal. This attitude allowed us to have sense-perception which in turn was supplemented by the perception of *Euad* (heart).

### FATALISM

"From the *Quranic* view of the universe and its purpose, when we come to the individual, we find that the *Quran* lays down three things, (a) that man is the chosen of God; (b) that man with all his faults is meant to be the representative of God on earth; and (c) that man is a free personality. In the light of these three factors, no one can blame Islam for inoculating fatalistic tendencies into its followers. It rather gives them that moral courage of freedom which is necessary in the struggle of life and ensures success to those who take life seriously and believe in personal efforts. Fate in Islam is a combination of effort and faith (*tadbir* and *taqdir*). The Prophet's clear saying is "Ours is to try, and God's to accomplish."

"The element of Destiny and *Taqdir* in Islam is also a partial manifestation of the principle of *Amr*. This has been defined by the eminent philosophers of Islam, partly of ethical and partly of biological origin. It shows to the Ego the glimpses of Reality, keeps up the courage to fight against all odds.

### UNITY OF MANKIND

"Then there is the crowning principle of *Tauhid* in Islam which de-

hands all loyalty to God; and thus en-  
 sures the unity of mankind under one  
 banner. This can serve as the founda-  
 tion of world unity, for it alone can  
 help in bringing down the artificial  
 barriers which are an impediment in  
 developing the sense of human brother-  
 hood. Since God is the real fountain-  
 head of all knowledge and the spiritual  
 basis of life, faith in him means faith  
 in humanity. The idea of the uni-  
 verse and humanity is linked with the  
 idea of the unity of the God-head; and  
 thus the purpose of life in Islam has  
 been regarded as service to humanity.  
 It is for this service that the explora-  
 tion and the conquest of the material  
 world has been advised.

"Islam in its attitude towards human-  
 ity has even gone so far as to prefer  
 the duty of man towards man to that  
 of man towards God. Any narrowing  
 down of this circle of humanity is  
 foreign to the true spirit of Islam.  
 Those who indulge in such things  
 should remember the following saying  
 of the Prophet: "All mankind are chil-  
 dren of God. The best-liked of them  
 in the eyes of God is one who does ser-  
 vice to his children. Your service for  
 even one minute to your brother in  
 humanity is better than remaining in  
 prayer for even one year."

# The Unique Supremacy of Christianity

One of the boldest offenders against the truth concerning Eastern non-Christian religions is H. G. Wells. Professor R. E. Hume, who was born and bred in India, and knows intimately its language and literatures and its life, says:

"From an intensive study of the sacred Scripture of the various religions I make bold to state that H. G. Wells does not know the historical documentary facts when he makes statements concerning Mohammedanism, Buddhism, and Christianity such as the following:

"Islam . . . was the broadest, freshest, and cleanest political idea that had yet come into activity in the world and it offered better terms than any other to the mass of mankind' ('Outline of History,' Vol. 2; p. 23).

"There was in the real teaching of Jesus . . . nothing to prevent a personal disciple of Jesus from accepting all the recorded teaching of Buddha' (Vol. 1; p. 582)"

"I would testify that the study of the various religions has produced a greater confidence in the unequalled religious value of the Christian Bible and especially in the supremacy of Jesus Christ. There are points of similarity between Christian-

ity and other religions, although at each point Christianity is superior.

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"There are three points in which I cannot adduce any parallel from the history of the other religions; namely, the character of Jesus Christ himself, the character of God as revealed by Jesus Christ, the work of the Holy Spirit as assured by Jesus Christ.

"These are the very points which are essentials of Christianity as formulated elaborately in the doctrine of the Trinity or as summarized simply in the benediction of Paul in 2 Corinthians 13:14, 'The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.'"—From *The Philippine Evangelist*.

